



Letters

Unjust Denial of Bail

The Rev. Richard Morford, a Presbyterian clergyman in good standing in the New York Presbytery, is in the Federal Prison on West Street in New York City, serving a three-month term for contempt of the House Committee on Un-American Activities. He is in prison because the Federal Courts have denied him bail, although the Courts have recognized that there is a question of substantial law as yet undetermined in his case which is still to come before the U.S. Supreme Court. Whether the Supreme Court ultimately finds him innocent or guilty, *Morford will already have served his sentence!* This is a contradiction and denial of the traditional American legal procedure of due process. It seems clearly related to the fact that Morford is an ardent worker for peace based on American-Soviet Friendship in a time when such work does not have the approval of the administration in Washington. Denial of bail and imprisonment before his case has been reviewed by the Supreme Court are part and parcel of the whole current process of suppression of free speech and intimidation.

That the Courts are not unaware of the threat to traditional Constitutional guarantees can be seen in the dramatic action of the Federal Court of Appeals in San Francisco in rebuking the Attorney General for attempting to deny bail to Harry Bridges, the West Coast labor leader, on the ground that he made public statements unsympathetic to the war in Korea. Said the Court in unprecedentedly harsh language:

"However hard and disagreeable

may be the task in times of popular passion and excitement, it is the duty of the courts to set their faces like flint against this erosive subversion of the judicial process . . ."

The general proposition that a man charged or convicted of a crime may be denied bail on the ground that he opposes a policy of the executive branch of the government, said this Court, is "without precedent in the history of the Republic" and is "as startling as it is novel."

Kenneth Ripley Forbes
Philadelphia, Pennsylvania

Suspicious Statement

In Walter Reuther's article in the November issue of *motive* there occurs (on page 33) a paragraph including the following statement:

I could tell you that a big automobile company in 1949 made \$1,100,000,000 in profits, and they did. . . . In this company . . . for every dollar paid in wages to their workers they made \$1.13. . . .

That statement seemed suspicious, and I checked up on it. It is not true.

The facts, as shown by Standard and Poor's "Corporation Reports," are as follow: General Motors, which is the only company operating on that scale, in 1949 reported an *operating* profit of \$1,190,968,995.

Deductions from this are as follow:

Employees bonus provision	\$ 60,000,000
Interest, etc.	6,134,059
U.S. and foreign income taxes	468,400,704
Interest on preferred stock (borrowed money)	12,928,316
Total deductions	\$ 547,463,079
Actual net profit	\$ 643,505,916
Dividends declared (paid to owners)	351,380,064
Reinvested in the business	\$ 292,125,858
Wages and salaries paid	\$1,440,690,450

The actual net profit per dollar of wages is 44.7 cents instead of \$1.13 as stated by Mr. Reuther. The company paid \$2.24 in wages for every dollar of net profit, and \$4.10 in wages for every dollar paid to the owners of the business.

Incidentally, the actual net profit was 11.3 cents per dollar of sales, and this does not mean on the retail price paid for cars, refrigerators, etc., but the actual price collected by the company. The company also paid \$1.33 1/3 in income taxes for every dollar paid to common stockholders.

C. W. Loughlin
Board of Education
The Methodist Church
Nashville, Tennessee

Contributors

(not identified elsewhere)

Henri Beauchamp, poet and short story writer, lives at 107 Page Avenue, Orlando, Florida; **Richard Belcher** is the secretary of the Interboard Committee on Christian Vocations of The Methodist Church and a regular columnist for *motive*; **Clarice Bowman** is a staff member of the Youth Department of the Methodist Board of Education; **A. R. Caltofen** was a victim of Nazi intolerance, spending years in a concentration camp, now making his home in France; **Jim Crane**, whose cartoons have been a favorite of *motive* readers in the last couple years, is a senior art student at Albion College, Albion, Michigan; Poet **F. Grigory Dickey** lives at 1202 Broadway, Cape Girardeau, Missouri; **Sherwood Eddy**, one of the most famed writers and speakers on Christian ethics and international affairs in our time, has shortly returned from one of the innumerable foreign affairs seminars; **Harold Ehrensperger**, for ten years editor of *motive*, is now on the faculty of Leonard Theological Seminary, Jubulpore, India; **Horace E. Hamilton**, poet of distinction, is a member of the Department of English, Rutgers University; **Lee Richard Hayman**, Cleveland, Ohio, writer, will be remembered for his parable in the November issue of *motive*; **Clark D. Lamberton**, a member of the faculty of the Fine Arts Department of Western Reserve University, received much of his training at the Academy, Rome, Italy; **Richard Lammer**, with his wife, lives at present in Japan where as a part of the J-3 program he is teaching at Tohoku Gakuin, Sendai, Miyagi Ken, Japan; **R. P. Marshall**, pastor of St. John's Methodist Church, Sunbury, Pennsylvania, is director general of the Order of St. Luke, an organization dedicated to furthering the ecclesiastical arts in Protestantism; **Herbert Mundhenke** is a member of the economics faculty of Texas Christian University; **Gunther Rampenthal**, student at the University of Frankfurt, is interested in doing journalistic work; **Tucker P. Smith**, economist, college professor and political pamphleteer, is now living in Detroit, Michigan; **Barbara Anne Stewart** is the director of the Methodist student program at Bucknell University.

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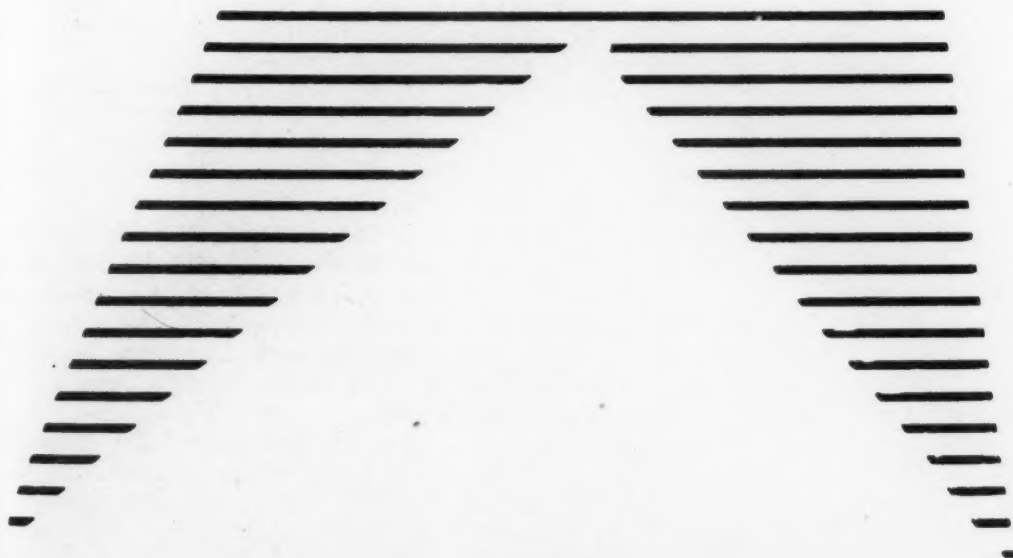
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M

I am not to laud the Saviour's birth. Poets, carolers, parsons and priests make zealous praise. While the songs of joy crowd together through the amplifiers and jostle the multitude at the counters, I am going to find an empty corner, where echoes mostly mingle, and ask, "What of the gifts?" . . . Legend has it (and what more true than legend which persists?) that for the eight days in the stable, Mary suffered little. There were many attentions. The shepherds came to help, and the Magi left behind their gifts—jewels, precious ointments, vases of gold. When Mary could walk and wanted to return to Nazareth, she would not accept the offer of the shepherds to continue their help for she wanted them to return to their flocks. Joseph, however, wanted the aid—how else would they carry home the many gifts? "Shall we leave them behind?" he queried.

"They are worth very much." "So much the better," Mary insisted as she distributed the fabulous gifts among the shepherds. Joseph was not satisfied. "Can't we keep any of them?" Mary wondered,

"What could we do with them? We have a greater treasure." . . . From this corner, I ponder the motives of giving and receiving. A person passes out gifts to flatter, a subtle temptation, confounding the intentions. Another imagines his gift is pure in charity, but there lurks the desire to flatter, if not the one to whom the gift is given, then the giver himself. Perhaps one gives with slight motive, nothing else to do come Christmas. And how cherish the gifts that come in hand? How to discriminate and recognize the wondrous? We need the essential motive—love—the greater treasure. Lesser motives fade. I can see it is so.





Christmas in the Magic Wood

(A Strange Christmas)

by A. R. Caltofen

I WAS justly occupied to place green branches in my pitchers and behind my pictures, when my laundress noisily entered with her packet of linen. They were branches of an exotic tree, for fir trees don't grow here. With curiosity she looked at me, and then began to prattle:

"It is long time ago, but it is the whole truth, indeed. As you know, the Moors have ruled here formerly. A sultan once had married a princess of a northern country, where you find mist and white earth and stiff lakes. The little princess was taken ill between our flowers, she had such nostalgia to see the snow. And the sultan loved his wife with all his heart. Bien, a morning, he asked her to come up to the tower in order to look at the country. She did it; all the region around the castle was as white as the earth in her native country. The sultan had let bring, in the night, all white-flourishing trees of his land and had let plant themselves around the castle."

I said, "I think the princess surely rejoiced much."

"She was cured and gay," answered my laundress, and then: "Listen, señor, you can't stay here in these days of Christmas. You must go behind the mountains, where the snow-trees are in bloom now."

I did so. Then came the Holy Night, and I went through the night. It was a silent, soft night. The sky had only a few stars for me. And these few lights burned feebly like the oil lamps of poor people. Through the darkness ran a hasty tingling. Some little birds chirped above me in the branches, and then they slept again.

I went through the forest. It was a high, thick forest. Thousands of old trees dreamt in it and slept, and the leaves and the winds slept, and the roots and the stones slept, too.

Shadows crept alone. I stopped. Up in the branches, there was now a whispering and complaining. What might it mean? Oh, I remembered, I was in the neighborhood of Bussaco. Had I not passed an old door? And had I not read something of a "Bull of Pope" and "1622" and "under threat of excommunication"? Indeed, this forest must be the famous *floresta*.

Stars sparkled again above the flowers. Shadows slid through the darkness like ghosts. Was it true that the *floresta* was a magic wood? That the souls of all the friars, who here had formerly planted their trees, descend on Holy Nights with water from the celestial fountain in order to care for them? And that the souls

of persons excommunicated for guilt in this forest, according to the most holy Bull, must err everlastingly through the wood like tired hobgoblins, like shadows without quiet? Had God granted them voices during the Holy Nights?

Now, they moaned around the old cedar trees, transported formerly from the holy mountains of Lebanon to this place, because every year one receives a spot on a branch and with that seven times the everlasting beatitude.

There were always more shadows between the trees, and there were always more lights between the trunks. Now, they were near, now they staggered above the soil, soft and regular. And I saw they were neither hobgoblins nor stars. They were, indeed, poor people's oil lamps.

I went to them. I went with them. They conducted me deeper into the wood. I heard the soft murmur of dreaming fountains and praying people. We came to an abandoned hermitage. It was very small. We could not enter. The lights continued the way, and I went with them.

The sky had dawned, moonlight. The wood had whitened; it gleamed snow-white. And before me, a fir tree raised, a very high fir tree, and blank, a celestial light settled on its twigs. Hidden deeply under the twigs, I could see a fine young mother, modestly weeping without tears. She was cooing to her child on her knees. It was a beautiful little child, wrapped in rags and with sad, knowing eyes. If his hands had played with the sceptre of the world, I would not have been astonished. But they were playing with a fir sprig.

I smiled softly to the dear Madonna and to her fine child, who looked at me with his sad, knowing eyes, offering me then his twig with a charming smile.

Near the chapel, an old beggar began to play his violin. He had only two chords, and he always played the same simple melody. He played it with stiff, untrained fingers, but with a heart which fervidly sought the Lord.

I knelt and gazed and listened. Soft, silver melodies floated from the heavens, and a Christmas-murmur waved through the wood. And angels came and took my hands.

BY SHERWOOD EDDY

AS my wife and I completed a working tour across Asia in 1948 and 1949, and over Europe in 1950—up to the Russian sector of Berlin, a hundred miles beyond the Iron Curtain—we saw everywhere the challenge youth must face if it is to build a new world. After two world wars in our generation and the obvious threat of World War III, the great question is between world war and world peace. Of course everybody wants peace—on his own terms. If Russia begins the world-wide conflict, youth's choice will be—as it was at the challenge of Hitler—between the two evils of total war or total slavery.

We visited Korea in 1948. While MacArthur had made a brilliant record in trying to build a new and peaceful Japan, all concerned seem to have made mistakes in Korea. General Hodge led in these mistakes. His staff of American advisers was far inferior to the often brilliant experts who were sent to advise and aid MacArthur. Then the Korean people—all of them, including Syngman Rhee—made mistakes that the Japanese avoided. It is, however, absolutely unjust and untrue to class President Rhee with Chiang Kai-shek and his graft-ridden regime. I have known both men for more than twenty years. After Rhee graduated from the mission school in Korea, he organized the Independence Party which stood for justice, liberty and reform, more than fifty years ago. But the corrupt king, who wanted none of these things, threw them all in prison for seven years. All were tortured and some were killed. Rhee's name was next on the list to be beheaded so he sent word to his old Confucian father to smuggle a New Testament into the prison before his execution. The three old religions did not tell him what followed after death, but Rhee remembered from teaching in the Christian school that Jesus had spoken clearly about "eternal life."

YOUTH FACES A NEW WORLD.

I hold in my hand the very copy of the little Testament smuggled in to that prison fifty years ago which was held in front of the young reformer as he was chained in the stocks. Day after day he drank in the message as he believed and won the members of his group one by one to Christ. The jailer came in and was as soundly converted as St. Paul's jailer at Philippi. A daily Bible class of forty members was formed, and after seven years in that awful dungeon there came out the Christian statesmen and evangelists who tried to build a new Korea. After Rhee took his Ph.D. degree under Woodrow Wilson in Princeton, he prepared to build a new democracy in a free and united Korea. After the Russian and American armies divided the land at the 38th Parallel, the Russians trained a powerful army in the North, equipped with Russian tanks and armament ready for invasion, and then got out. The Americans

trained a feeble constabulary without tanks and left the South to its fate.

It is fortunate that the commission appointed by the United Nations was on the ground and could testify to aggressive invasion from the North utterly without provocation or excuse. If the United States had left the Korean Republic to its fate, it would have been conquered in a few weeks, and no power in Asia or Europe would have placed any confidence in America thereafter. Russia would have advanced everywhere to world conquest, her ultimate goal.

Americans seemed to learn almost nothing from World War II in which they fought so bravely. They must "have the boys home" at once, sell or scrap their priceless equipment, they have no tank that could meet the Russian heavy tanks which were superior to both the German and American tanks, and rest in blind credulity that there would be no more war. It seems that we must always learn the hard way. It takes a Pearl Harbor to wake us from our complacent and conceited slumber each time. And it is to be hoped we are learning our lesson now in Korea.

BEHIND Korea stands China—a far greater danger zone than Korea. Chiang Kai-shek spent a decade of noble effort in trying to unite China and in resisting Japan. But, after twenty years of fair trial, he completely failed to save China from the most graft-ridden regime ever known in history. I say this after specializing on a study of the graft of China for twenty years and laying the charges of official corruption before Chiang and before nightly audiences of several thousand Chinese students. Chiang stubbornly refused to make over the land to the landless poor as Sun Yat-sen had demanded, he refused to grant reforms or hold elections, or stop the graft, while the communists—whatever their other evils—were doing all these things.

General Marshall tried vainly for a year to appoint a coalition government to include a few communists and liberals who might force Chiang to grant reforms, but he stubbornly refused. The whole sad record is told in the thousand pages of the White Paper. I blame the State Department, not for refusing to champion Chiang's lost cause now on Formosa, but for so long helping Chiang without insisting on reforms. We gave in money and munitions a billion dollars a year for three years; we flew Chiang's incompetent armies all over Manchuria to fight the communists, only to have his armies surrender practically without a fight in the last nine cities. Chiang refused to let General Stilwell pay the troops, habitually robbed by the graft of their officers. And I myself saw Formosa where his corrupt and cowardly governor, Chen Yi, treated the Formosans as Hitler treated Poland.

I witnessed the brilliant work of MacArthur in Japan, but I was amazed at his blind mistakes made recently in flying to Formosa and in his message to the veterans in convention. MacArthur evidently wants to control

Formosa and all the strategic islands of the Pacific from Vladivostok to Pearl Harbor. However unintentionally, his action and words said to all Asia and Europe: "I shall defend to the death the corrupt regime of Chiang. I have no use for the four hundred fifty million people of China, nor for their revolution, nor for their government." His action drove a wedge between us and Britain and between us and Western Europe.

The Europeans replied in substance: "We and fifty-three nations are all for defending the Korean Republic against the Russian-directed attack, but we are working under the flag and the direction of the United Nations—not under any imperialistic designs of General MacArthur and not for the corrupt rule of Chiang Kai-shek." President Truman acted wisely in ordering MacArthur to recall his unwise and dangerous statement. It was all the more inexcusable of MacArthur when he had just been clearly briefed by Harriman as to our objectives in Asia.

IF we had such difficulty in meeting the terrific onslaught of North Korea with a population of only ten million to draw upon, how could we meet the four hundred fifty millions of China with a far more effective fighting force of six million veteran soldiers—now Russian equipped—who have just defeated Chiang's graft-ridden, American-equipped army from Peking to Canton? The Chinese people believe as much in their revolution and the government of their choice as Americans believed in their revolution and their republic. The Chinese are more indignant at Chiang and his corrupt government than Americans ever were at that of George III in England. American youth must face China in revolution as they did our revolution against the British Empire in 1776, and with sympathy for the Chinese people.

OF course the greatest danger zone in the world is Russia. I visited Russia fifteen times. I saw it under the rotten regime of the Czars and then under the early idealism of the revolution and the Soviet Republic.

I wrote two books pointing out the early achievements in the days of their idealism in their demand for promise of economic justice and social brotherhood, with complete racial equality for all. Then I saw the Russians sink in almost every area of life to the cruelties and terror of a police state, where there is no freedom for any teacher, professor, classroom or newspaper—all controlled by ruthless propaganda. I saw them pass through three awful purges where millions perished and enter the present permanent terror under a dark cloud of fear. I saw their dogmatic atheism furnish the logical foundation for their immorality, where Lenin can say: "We must be ready to employ trickery, deceit, law-breaking, withholding and concealing truth," and again, "We must write in a language which sows among the masses hate."

The Russians can start a war in Korea with the accusa-

motive

tion that the South Koreans invaded first, just as Hitler invaded Poland with murder and arson on the ground that the Poles had attacked him first. I saw the Soviets extend their slave labor camps until our American ambassador, Walter Bedell Smith, estimates their present numbers at some fifteen million. My intimate friend and fellow engineer was in three of these camps, where 60 per cent died in less than three years of malnutrition, disease and neglect, and where they are still probably dying at the same rate.

I was a pacifist for many years, but with over 5,000 others I could not remain under that conviction before the advance of Hitler and Stalin. I would no sooner accept Stalin's slave state than Hitler's. Under present conditions in Korea, I would be a conscientious defender, not a conscientious objector, and, I repeat, I would prefer the evil of total war to the even greater evil of total slavery. That is not to say, however, that I am a self-righteous Pharisee, claiming that everything in America is right and every principle in the communist system is wrong.

YOUTH, if it is ready to fight and die for its country and for a better world, must demand that we put our own house in order here at home. Are we giving full and equal justice to all if, in our favored country, a third or fourth of our people are still ill-fed, ill-housed and ill-clothed? Are we recognizing the equal brotherhood of all if, in America, we still insist on more complete segregation and injustice to the Negro than any other country in the world except South Africa? Are we still, through poll tax or other evasions, denying the vote to nearly ten million Negroes and poor whites?

As we studied Britain's system of socialized medicine this summer, where there is free medical treatment for every man, woman and child and a high standard of public health, I was positively ashamed of our own country's neglect of the health of the poor. Bernard Baruch, who has given millions to medicine, told the doctors of New York City that our present position is a disgrace, where the majority of the families of this country are too poor to face a single serious illness which would prove a catastrophe. The American Medical Association has levied a charge of \$25 on each of its 145,000 doctors. This is not to extend the benefits of our splendid system of medicine to the poor who cannot afford it, but by false propaganda to tell our people of the wickedness of European systems of free public health and the superiority of our own system of selfish capitalism. Much of its propaganda has been as false as that of Russia.

OUR Christian youth will not be able to save our country if it identifies our selfish capitalism with our democracy or our religion. American youth faces the tremendous task of demanding that we first put our own

house in order and then save the world, ready to die for it in Korea or at home. We must demand the ideal of our schools' flag salute, "With liberty and justice for all"—not for a favored few with enormous war profits.

I return from Europe proud of our country and thankful for it, but thoroughly ashamed of the slander and false propaganda of "McCarthyism" and the hysterical fear that for the fifth time in our history now shames the American people. I believe that our youth at least will be true to our highest ideals and will really stand for liberty and justice for all—all in America, all in Asia and all in the world. I see no other hope for our threatened world.



STRANGER

by F. Grigory Dickey

This then is the story
of the shepherd
for it was I
who that night
on a hill outside the city
witnessed the appearance
of the Angel
He told me of the Babe
that was born.

How strange it all seems now
as I an old man
see my hope die
on this hill
Did not the Angel say
fear not. . . .
I will not fear!
for it is He. . . .
I know!

Strange that I
an old man
should mumble so. . . .
do my eyes not see Him dying. . . .
but does my heart not hear him saying,
I go. . . .

Strange this young Man!

HEADLINE AND DEPARTMENT NEWS

While hope is resurrected from tomorrow's graves,
Persuasion of the ocean's tide
Drowns dreamers' hearts beneath its waves
And cynics' smiles are high etched on the mountainside.

—Lee Richard Hayman

JESUS: Fact, Fiction, and Faith

by Henry E. Kolbe
Associate Professor of Philosophy
DePauw University

I

AT the close of the last century Adolph Harnack said that the world must never be allowed to forget that there once lived a man by the name of Jesus Christ.¹ Some years later, T. R. Glover wrote: "One of the weaknesses of the Church today is—put bluntly—that Christians are not making enough of Jesus Christ."²

Both of these statements are true. We ought not to forget Jesus nor to neglect him, but we do. Or else we conceal the true greatness of him by a heavy overlay of dogma or sentimentality so that his real significance for man and the world is lost to sight. And we shall not come to our true stature as Christians, nor shall we know the full rich meaning of that state of integration around a great ideal, that state of inward wholeness which we call "salvation," until we confront him in that personal, face-to-face "I-Thou" relationship which means ultimately either the transformation or the condemnation of our inner selves.

Let us, then, think of Jesus—fact, fiction and faith.

II

The facts in the case may be arbitrarily but conveniently divided into two groups, the facts about Jesus' life and those about his influence.

The facts about his life are few and sometimes uncertain. When he was

born no one knows for sure. No records were kept, and the allusions to the time of his birth are conflicting. About four to six years before the date usually taken as the beginning of "the Christian Era"—i.e., 4-6 B.C.—would be about right.

There may even be question as to where he was born. All but one of the direct references to Bethlehem in the New Testament are in the stories of his birth, and these contain so much that is surely legend that perhaps this part, too, may be of that nature. The exception in John 7:42 indicates that his contemporaries did not regard Jesus as a Bethlehemite. He is always referred to as a Nazarene or as a Galilean. Neither Jesus nor his disciples ever mention Bethlehem. It seems quite evident that the birth stories were not widely known, if they were known at all, in his time. But really neither when nor where he was born is itself of great importance.

It is certain, however, that Jesus was born into the family of a carpenter in a tiny off-the-track village in a little province in a remote corner of a great empire. He lived in that obscure town until he became a man and probably followed his father's trade. Then when he was about thirty he came under the influence of a powerful preacher of God's righteousness and the impending judgment—a preacher who may have been his own cousin. Deeply stirred, he responded with that complete wholeness which is characteristic of those on whom God's finger is really laid. He left

home and family and went out as an itinerant teacher and preacher. He gathered around himself a small band of perhaps the most unpromising followers one could imagine, and together they lived and worked as he taught them the truth of God and the coming Kingdom as he felt it in his heart.

That Jesus expected the early advent of the Kingdom of God and the coming of the Son of Man of whom the prophets had spoken is highly probable in the light of the evidence of the gospel records. Then following the imprisonment and execution of John the Baptist, a time which quite naturally called for a rethinking of the meaning of the times, of John's ministry and of his own, there came with growing clarity to Jesus the conception that he himself was the Son of Man of prophetic anticipation. From that time on there was a new note in his preaching, a new depth and a new sense of urgency.

Eventually, as was bound to happen, Jesus came to the attention of leaders of church and state and into conflict with them. They were disturbed by the intensity of his spirit and by the tone and authority of his teaching. And so at the high festival of the Jews, within three years of the beginning of his work, he was taken by ruse and by treachery, tried illegally, and condemned and executed as a common criminal.

His enemies had sought to save themselves from Jesus by killing him, but there were strange tales of a risen Lord who for a period of about six

¹ *What Is Christianity?* (New York: G. P. Putnam's Sons, 1901), p. 1.

² *The Jesus of History* (New York: The Association Press, 1919).

weeks continued his ministry with his followers, giving them not only new teachings but a new sense of power to continue the work which he had begun among them.

These are the facts in the case of his earthly life. It is in many respects a tragic set of data. That one with such a dream should die so ignominiously at thirty-three! Surely it was, as George Bernard Shaw said when Gandhi was assassinated, a supreme illustration of how dangerous it is to be genuinely good in such a world as this.

But there is more to be said before we leave the realm of fact about Jesus. For he whom men crucified in fear and hatred actually transformed the calendars of the world. Men did not forget him. They remembered, and the movement which he inaugurated continued even when Israel was destroyed as a nation a generation after his crucifixion. When the empire that crucified him perished five centuries after his death, it was the Church—the institution of his followers—which almost alone preserved what was worth preserving from the wreckage and kept a light burning in western Europe for a thousand years.

This Galilean carpenter-preacher became the object of devotion and the gate of new life for countless millions of men through the long centuries. He became the inspiration for much of the great art and literature of the world. Painters portrayed him. Poets and composers found in him the inspiration for some of their noblest music. He called forth the best in men: when they thought of him, their own spirits reached upward toward new heights.

The story of his life and work and death has been told in more languages than any other story in man's history. And whenever men have forgot him or neglected the principles of his teaching they have soon or late been faced with the stark fact that he once lived and taught—and that the world is forever different because of that life and that teaching.

All that is fact. And these two sets of facts indicate something of the

mystery which enshrouds Jesus. Surely no fiction can be stranger than the juxtaposition of these facts—the ones recording the events of his earthly life and the others indicating his influence on human history.

III

Fictions about Jesus are almost as old as the earliest factual records. Many of the alleged "facts" in the gospel records may be fictional. The birth stories almost certainly belong, in large measure, to this category, and the same may be true of some of the miracle stories and tales of resurrection appearances.

In the age in which Jesus lived men believed in miracles. The gospel miracles are notable primarily for their fewness, for their restraint, and above all for their moral quality. Not so, however, the stories that began to circulate after the passing of the generation that knew Jesus. A miracle-conscious age made him a doer of deeds which are more like the acts of a magician than like the gospel miracles.

One story portrays the boy Jesus playing in Nazareth, making mud "birds" and setting them in the sun to dry. When they are in danger of being destroyed, he throws them into the air and they fly safely away! Or a neighbor orders a yoke for his team of oxen, and when it is finished it is too short. No matter: Jesus simply stretches it to size! Contrast these with the miracle stories of the gospels, almost all of which, significantly, portray Jesus as ministering to the needs of men.

In the mediaeval period an ascetic ideal was applied to Jesus. The thorn-crown became his normal headgear. He was portrayed as one who never smiled, who could not share the joys of men for thinking about their sin and condemnation, who went through his "earthly change" as though the earth were not real and only heaven mattered. He was pictured—as he still is in many lands—as either an infant in his mother's arms or as a dead man on a cross. The authorities of the institution that bore his name and professed to worship him forgot much

of his life and teaching and overlooked his warm sympathy and real humanness in a maze of philosophical and theological speculation. The creed most widely used allotted only a semicolon to his life and teaching: "He was born of the Virgin Mary—semicolon—suffered under Pontius Pilate."

The man who lived among men, the friend of sinners and publicans, the weeper at the grave of his dead friend, the helper of the fallen and the comforter of the grieving, was lost to sight. And the religion associated with his name became formal and legalistic and corrupt—because the Church had too largely lost sight of the real Jesus.

He told his followers to pray "in his name" and that whatsoever they thus prayed for in faith they would receive. And many have made his name a fetish and think that by attaching it to the end of a list of selfish and pagan requests they have "prayed in his name," as if he were a magician whom they could coax or wheedle to do their bidding.

Nor is this the end of fictions. For there have been those who have thought of Jesus as a sacrifice to the wrath of God, and this after his portrayal of God not as wrathful but as loving and merciful. He has been regarded as the eternal substitute for a sinful humanity, a divine-human scapegoat performing the morally impossible and absurd feat of taking upon himself not only the punishment for men's sins but also the guilt of them.

There have been attempts to "modernize" Jesus, but often that has meant only that men have changed him from what he actually was into what they should like for him to have been. He has been made respectable with what Robert Browning once called "vulgar flat smooth respectability." Surely he would be scandalized were he to return in the flesh and see what has been made of him in the name of devotion and loyalty. For he who loved and labored and lived with the poor and the oppressed has often been transformed into the patron saint of financial and political

imperialism which exploits the poor for profit. And he whom Eugene V. Debs called "the world's supreme revolutionary leader" has often been portrayed as the defender and sanctifier of a status quo in church and state which has been neither revolutionary nor Christian in any meaningful sense of those words.

And there have been those who have thought of Jesus as a dreamer with a complex of self-aggrandizement or a deluded visionary with no real understanding of the harsher facts of human experience. And some have even maintained that he never really lived at all and that the whole story of him is a monstrous fiction.

In short, we have fictionalized Jesus until we have very largely lost him—lost the warm humanness which was his in Galilee; lost the rich courage which was his in the Temple court with the Pharisees and Sadducees and in the courts of Caiaphas and Pilate; lost the full sympathy which he had for the downcast and the weary, for the sinner and the broken of heart and spirit. And all that we have left, all too often, is a ghost, a wraithlike creature which is neither worthy of the worship of intelligent men nor really capable of calling it forth.

IV

One of the great needs of our time is to recapture the reality of Jesus in our faith as Christians. But that can come only as we see beyond these facts and fictions and behold him with the eyes of faith.

Jesus: the man not of history merely nor of tradition or sentiment but of faith, a reasonable faith but a faith that transcends reason: that is the impossible task of portrayal which now confronts us. For words here are too weak to carry the full measure of the burden which must be placed upon them. For by the very nature of the case faith is not merely rational; it is also existential. It is not something to be believed merely but something to be experienced. It is not of the mind only but of one's whole self. It is not credulity but commitment.

What shall we say—what can we

say—of the Christ of faith? The central core of meaning has perhaps never been better expressed than by Robert Browning in his "Epistle" when the young Karshish writes to his master Abib after his interview with Lazarus at Bethany:

This man so cured regards the curer, then,
As—God forgive me! who but God himself,
Creator and sustainer of the world,
That came and dwelt in flesh on it awhile.

The very God! Think, Abib, dost thou think?
So, the All-Great were the All-Loving too—
So, through the thunder comes a human
voice,

Saying, "O heart I made, a heart beats here!
Face, my hands fashioned, see it in myself!
Thou hast no power nor mayst conceive of
mine,

But love I gave thee, with myself to love,
And thou must love me, who have died for
thee!"

The madman saith he said so: it is strange!

Yes, it is strange! And yet that is the heart and center of the Christian gospel—that men may see "the light of the knowledge of the glory of God in the face of Jesus Christ"; that in him they have seen the revelation of what man himself is "when his life is fullest and his soul at its highest stretch." And is not that the miracle of miracles, beside which all others fade off into insignificance? Think of

the wonder of it—the wonder that would compel us to adoration and worship were it not so dulled by our too-great familiarity: that a Galilean carpenter should awaken in humanity dreams of world-wide brotherhood; that a poor village workman should give new meaning and new dimensions to human life and new directions to human history; that a friend of fishermen and sinners should have his execution piece become the symbol of redemption and new life to untold millions of men; that he should reveal to men that the God who created the vast universe and by whom the stars are set in their courses still loves each individual as a father loves his own children; that he should cause men to see in the manner of his living the very nature of God himself, in the manner of his dealing with the outcast and the downcast the tenderness and love of the Father, and in the manner of his dying the fact that God suffers in our suffering and that in his sharing of our suffering there is redemption. Truly the word of the prophet may be fittingly applied to Jesus: "His name shall be called *Wonderful*!"

Yes, this is our faith, the very central and sensitive heart of it. That God was in Christ. That in Christ God is revealed to be not a passive spectator but an active participant in the processes of history. That the divine activity is one of reconciliation; that God's reaction to sin is not wrath but love—the love that reveals itself in suffering, in heartbreak, even in death for the sake of the beloved, in the spirit that "in the midst of mortal pain prayed for them that did the wrong." That is what God is and that is what God does. It is the incarnation and the crucifixion and the resurrection. It is the righteousness that condemns the sin and the love that redeems the sinner and sets him free for a new life of sonship to God and of brotherhood to his fellows and of at-home-ness in God's world. It is as Dr. Fosdick has said, "Jesus' life was love in motion, outgoing determination to save, free grace expended

(Continued on page 32)



"I believe only in what I see, hear, and feel."



Christmas---Pagan or Christian?

by J. Manning Potts
Editor, The Upper Room

"Crowded stores before Christmas, messy living rooms during Christmas, empty pocketbooks after Christmas become the nauseating thought-center of millions of people."

IN America the celebration of Christmas is largely pagan. If a person doubts the truth of this statement, he can remind himself that only about half of the people in this nation even claim to be Christian. Only half or less of those who claim to be Christian are interested enough to attend church at any time. Only a fraction of this remainder enters into a Christian observance of Christmas. More and more devices are being invented to celebrate the idea. Many of them are quite successful. Men even use their brains to think up ways and means of getting around the main idea. Christ came as the Prince of Peace but the devices of war blot out, with many, the peace idea altogether.

Chief Justice Jackson has said, "It is one of the paradoxes of the times that modern society needs to fear little except men and, what is more, it needs to fear only educated men. The most serious crimes are committed only by educated and techni-

cally competent people." The ingenuity of these men is expended on manufacturing Christmas devices, but many of these things are not Christian at all. This is a pessimistic day and men need Christian optimism. The psychologies and philosophies of the day are expressed in our songs. We sing "It is later than you think" and "Goodnight, Irene." They are both catchy songs and groups sing them with vim and vigor but, after all, being on the brink with an Epicurean philosophy of eat, drink, and be merry is not conducive to erecting a Christian philosophy of optimism.

"Goodnight, Irene" says, "Sometimes I live in the country, sometimes I live in the town, sometimes I take a great notion to jump in the river and drown." Into that kind of pessimism comes crashing the Christian philosophy of Christmas. It has a message for the lateness of the hour or the one contemplating suicide. That philosophy is in the statement of the angels, "Unto you is born this day in the city of David a Saviour." This was said of the Babe of Bethlehem. But as precious as every baby is, or should be, he is just another baby unless he is the Saviour. That is the point about the Christmas festival which makes it different, different or not worth celebrating.

I AM not unmindful that the observance is not all pagan. Great Christmas programs take place in churches and frequently in community enterprises. We think of the great radio shows that are broadcast during the Christmas season. Our hearts have been made glad as we have heard the lovely carols or the Christmas story supersede the beer announcements and the other non-Christian broadcasts. I have seen twice in recent years the magnificent Christmas shows at Music Hall, Radio City, New York. Last year it was a great spectacle of the Christmas story. But immediately after that particular part of the show, the real climax—from the producer's angle—was put on and Christmas was forgotten by the thousands who attended. Paganism won. How thrilling from the Christian viewpoint it would have been had the Christmas part of the show been the great climax, as indeed it should be. How different would have been the impressions as the audience left the theater. Many other examples could be given of the same lack of appreciation of what should come first. As I sat by my radio, I heard Dorothy Maynor singing in a marvelously impressive manner, "Were You There When They Crucified My Lord?" That is what we do in these

pagan celebrations of Christmas. We crucify our Lord afresh.

Of course, commercially, Christmas is a great occasion. Modern advertising has seen to that in a phenomenal way. The celebration has succeeded beyond the wildest imaginations of our forefathers. But the main success has been to paganize the birthday and to introduce more and more secular and downright evil practices. And odd to say, with millions Christmas has become a boresome, tiresome thing. Buying and selling is the center; crowded stores before Christmas, messy living rooms during Christmas, empty pocketbooks after Christmas become the nauseating thought-center of millions of people.

Take the Christmas card idea. The secular idea has more and more taken precedence over the religious idea until recently in many stores no cards could be found which had a Christian message. In fact, manufacturers admitted that they did not produce any of this kind. Because of this the Federal Council of Churches this year made a special effort to contact the manufacturers and requested them to produce some cards with a Christian message. At the same time it was felt necessary to emphasize to the ministers the necessity of creating a demand for these. Each of us can help in this. A greatly increased use of Christian Christmas cards will help in depaganizing the modern Christmas idea.

TODAY the talk is of freedom. We fight for it but cannot hold it five years after a world has next to exhausted itself, supposedly fighting for it. One great principle this nation was born in was that "Under God there should be a new birth of freedom." This quotation came from Lincoln but the idea was back in the founding documents of our nation. However, the real giver of freedom and truth was Jesus. He came to give the freedom which comes with being a Saviour. No less to us than to the children of Israel did Jesus come to save. This Saviour came to the paganized people and paganized ideas of two thousand years ago but no less

does he come to the paganized people and ideas of this day. Too often we fight pagan ideas today with pagan practices. We do that on the battlefield. We love to think that we do not but, after the guns have ceased and the smoke has cleared away, we find we have. There has been little difference between our techniques of war and theirs. Our boys spill blood against blood while Christ weeps over the battlefields anew. All of our minds think of war. What does Christmas mean to the boys on the bloody fields or somewhere else? What does it mean to the loved ones left behind, father, mother, sweetheart, brothers and sisters? What does it mean in their homes, in our homes, in our own lives?

Christ may stand in the shadows keeping watch above his own but coming as he did as a Saviour he wants to be there wherever human need is. He wants to be recognized because of what he is and who he is. He wants to be worshiped. He wants to save that boy, that girl, that man, that woman who needs to be saved. I live with youth. Our boys are in college. Student life is a part of our home life. I know young people can do a lot about the things they wish to do something about. Here is a challenge. Put Christ in Christmas. Make

NEW GENERATION

by Horace E. Hamilton

Will none tell them
How you cling like
A child, naive and pagan,
To grandpa's plump friend
With cheek like a rose?

Will no one whisper
That in amnesia
Among the melancholy
Cupboards, you lure scoffers
To hear the myth in snow?

No one wonder when
Your gas-logged hearth
Is hung with nylon mesh
Filled with plastic pistols,
Novelty peppermint cane?

None hear from ridgepole
His "to all a goodnight,"
And burst of harness bells
From chimney pots, fading
Across this suburban air?

None to leave the radio
And gaze across the lawn
At the incredulously
Awaited, moonlight mystery
Of a mediaeval white lie?

Christmas around you to be Christian. Cast out the pagan and let the Saviour in. Let it not be said by you, "There is no room," but rather, "Come to my heart, Lord Jesus, there is room in my heart for you."

THE FOUNDLING

by Henri Beauchamp

Like ancient inns, our hearts,
So full and yet so barren.
We are not ready for the Christ child's coming,
We never shall be ready.
Yet . . . He comes!
Is here now
Crying in our hearts' poor mangers
Of makeshift, last-resort,
Condescending hospice.
Our very needs are prayers.
Our carols bravely hide
Our poverty.

O stars: shine on!
O Magi: we too, are lost!
O Herod: we, too, fear—
And yet He comes!

Open the door,
Faintly smile—
"So glad to see you,
We were on our way—"
(O God! What shall we do with Him?)

by Tucker P. Smith

When SANTA CLAUS Becomes a MENACE

THERE is healthy joy in the imaginative dreams of small fry about the jolly saint who stuffs the stockings of all good little boys and girls; and very conveniently forgets, in his overflowing generosity, precisely who has been good or bad! A skeptical, so-called "scientific age" need not quibble over the Gargantuan feat of the rotund giver traversing so many or such small chimneys, with such marvelous timing. And adults should make even more of the joys they partake in backstage manipulations of the great legend of Christmas. For, their planning, scheming and giving really round out the realities of Western man's gayest festival. Even without a passing reference to the Christ child—and most of us manage the holiday without more than a momentary glance in that uncomfortable direction—Christmas should live and grow. Let's keep Santa Claus for the eve of December 24.

But there's something wrong with children who do not, at an early age, learn at least in rough outline what transpires Christmas Eve, by way of making certain Christmas morn will reveal a richly decorated tree, full of choice sugarplums. Parents who relied on the magic of an invisible hand to trim their tree would be considered imbecile rather than juvenile. Such faith in Santa Claus would be a menace to Christmas.

YET, precisely such an unexamined assumption about the nature of things underlies a devastatingly large portion of our current Western philosophy. Curiously our materialistic and commercially minded man relies most heavily upon Santa Claus to perform backstage miracles in his economy. A people for whom business tends to be life, expect a magic invisible hand perpetually to decorate a rich tree of

prosperity, leaving each individual solely the task of outrunning his neighbors to grab the choicest plums first. To make it even worse, our folklore says the more we grab, the more richly the tree will be laden.

The skeptical reader who has not been dragged through several courses of economic theory, or who floats with the tide in our Western dream of an automatically beneficent tomorrow, may be shocked to discover just how much the underpinnings of our culture rely on a Santa Claus.

The great father of our economic folklore is oft quoted as having said, in substance, "God has wisely so ordained the universe that when each of us selfishly seeks his own greatest immediate gain, an invisible hand produces the maximum and most beneficent, general and enduring social welfare. The more inconsiderate and aggressive this selfishness of each, the more benevolent the over-all result." A great little universe, bound to come out better and better regardless of what I scheme to do!

That invisible hand was to take care of little problems like depressions, prices, wars, unemployment, monopolies—leaving each of us nothing to do but to grab the biggest plums we could see, from this magically and perpetually stocked Christmas tree of economic prosperity, peace and stability.

In politics we likewise rely on the magic alchemy of an invisible hand to supply good government, while each of us schemes as to how he may beat the game. We have even tried to make freedom mean, "I don't want to be bothered—the less government touching me the better." Self-government is equated with, "Let George do it—leave me alone, I'm busy grabbing." The religion of Jesus—a rigid self-discipline of loving service to and consideration for those about us—is

too often degraded into a magic formula for escaping the consequences of repetitious sin. Getting "an education" too often consists of enrolling in college, paying the fees, making minimum appearances at classes and exams—leaving it to the faculty magically to infuse us with learning.

MODERN man, flushed with early discoveries of "natural laws," mostly in the comparatively simple but commercially profitable physical sciences, quickly and sinfully ran away from the realities and complexities of the social and moral world, and posited an invisible hand to take care of these major problems. Claiming that an automatic universe would assure a glorious natural harmony, man was free to be thoroughly self-centered and fully irresponsible. Economics means trying to grab mine. Government means lobbying for my special privileges. Democracy means leave me alone, to do as I please. Religion means overlook my sins, I'll call them virtues. Rampant, irresponsible individualism—accompanied by a blind assumption it would all come out in Utopian fashion.

THE mills of time have caught up with Western man. Problems of social relations—the over-all implications of economics, politics, interracial, international affairs—were not whisked away by a Santa Claus who overlooked bad boys and girls. *In such a crisis, when its terrors are revealed to him, the irresponsible individualist can become only a totalitarian—once again trying to pass on to someone else the burdens of decision-making. Totalitarianism is, in its essence, abdication of individual responsibility for social matters.* Responsible, socially minded democracy is an experience,

a growth—to be learned only through much prayerful trial. An individualist can become a full-fledged totalitarian in a moment, by raising his hand to Adolf Hitler, Joe Stalin, or to Joe Doakes, candidate for Congress in the home district—running on a typical platform of froth. Responsible citizens must sweat out, through much study, much soul-searching, much conference with neighbors, and much self-discipline the growing answers to man's ever-changing problems of brotherhood. No lifetime is adequate to become a responsible democrat.

Freedom means this responsible, eternal burden of choosing between

endless multiple-choice alternatives. No invisible hand fills the stockings of little adults who try to duck these burdens of decision-making.

Man's capacity and propensity for sin are graphically revealed when we contrast this irresponsible philosophy of everyday living with the religious ethic of Jesus which so many of us profess simultaneously. Even the most assiduously promoted ignorance cannot explain generations of churchgoers listening to the majestic directives of the gospels and equating them with the irresponsible self-seeking folklore of business, politics, etc. Seek ye first the Kingdom of God and all

things else will be added unto you cannot be stretched by God or man to mean grab for yourself now and the invisible hand will take care of community prosperity. Sin alone, not ignorance, explains that confusion.

SIN is a haunting term and points its cold finger of judgment at the culprit who sometimes seeks to escape thus being weighed by declaring sin an old-fashioned notion we've outgrown. Sin has been removed by the invisible hand of "natural laws," we suppose. But sins of self-love and of sloth are taking terrible toll as Western man seeks by every device short of responsible self-discipline in fraternal love and service to avoid the mess we have made of "civilization." Counting our steel tonnage, our profit ratios or the number of jet planes will not hide our failure. Totalitarianism is the child of a culture where the individual didn't care about others and felt confident he could escape judgment—or it is the attempted escape of one who refuses to weigh the consequences in advance. Space does not permit us to discuss faith and grace as tools in man's struggle; here we examine disciplined, loving service.

There are really no bad *little* boys and girls. Let bewhiskered Saint Nick (yes, even in his *red* suit!) enliven all their little Christmases with wildest dreams and gayest fantasies. Let all their plums be sugar-coated. But, by yesterday, adults should be adult and take upon themselves the responsibilities of creating community Christmas trees of responsible, democratic, fraternal living. There is no Santa Claus for an age of irresponsible adults.

And let no one confuse this brand of responsible democracy (and it isn't democracy if it isn't responsible) which says, "I'll be responsible for the full consequences of all my thoughts and deeds, as they affect all men," with its opposite, "I'll take care of myself—you look out for yourself." The former is true "respect for personality" and fraternity. The latter is pure selfishness and suicidal shortsightedness. No industrial society can survive that way.



"Thanks for the lift, stranger."

Is Freedom Sacred?

BY PHILLIPS P. MOULTON, DIRECTOR, CHAPEL HOUSE, UNIVERSITY OF CHICAGO

ON October 24, 1950, in the American Zone of Berlin, a shrine was dedicated, at the center of which is an immense bronze bell. Its first peal was echoed by bells throughout the Western Hemisphere and parts of the East, while a vast radio hookup beamed the story of the great bronze idol to all the world. The event was marked by "impressive ceremonies with deep religious as well as political symbolism."

Millions of Americans were urged to sign a scroll which will be deposited in the shrine to signify their undying devotion to the cause of freedom. They were also asked to contribute to Radio Free Europe, which supplements the Voice of America, by broadcasting from Western Germany to communist peoples. This was all part of a gigantic Crusade for Freedom, sponsored by the National Committee for a Free Europe under the leadership of General Lucius D. Clay.

The opening words of the scroll, "I believe in the sacredness and dignity of the individual . . . that all men derive the right to freedom equally from God," express such lofty ideals that few hesitated to sign. But a closer study of the Crusade and its relation to the total world picture reveals it to be a dramatic example of a dangerous form of idolatry. It is this idolatry rather than the particular symptom with which I am chiefly concerned.

In our complex and secular society, the Christian, above all, has difficult value judgments to make. A common way of avoiding a choice in a difficult situation is to link two values with the word "and." Thus the words "for God and country" are generally used to imply that service to country will *ipso facto* be service to God. Yet that is not always the case, and when a decision is forced, those who quote the phrase usually put the word "country" first. In like manner the common

phrase "peace and freedom" is exploited to the full by sponsors of the Crusade. It is never quite clear whether these terms are considered synonymous, whether one is meant to imply the other, or whether one is considered a prerequisite to the other. Above all, no effort is made to deal with the dilemma of which is to have precedence if a choice is to be made.

The scroll does not leave us entirely in the dark, however. It contains a pledge to "resist aggression and tyranny," and although God comes in for passing mention, the closing words express the determination to "hold the cause of freedom sacred." The endorsements of its sponsors were also revealing. Admiral William F. Halsey, for example, called on "every citizen to join the Crusade as a front-line fighter in the propaganda war with communism in the battle for men's minds," while General Eisenhower lauds the campaign as a way to "insure an understanding abroad of American strength, aspirations and determination."

THE Crusade highlights the current nation-wide passion to make freedom a fetish, for the sake of which Americans are preparing to sacrifice in war such high values as reconciliation, mercy and love. Like the ancient worshipers of Molech, they are ready to offer up their children in the fire. But the moderns include other people's children and themselves as well,

Are we making an idol out of freedom? What should have been the attitude of the Church toward the recent "Crusade for Freedom," which swept over our campuses and cities? Here is a stimulating article on one of the most crucial problems Christians must face today.

in their frenzied rush to ruin. In blind devotion to freedom, they are even willing to forego indefinitely much of the freedom they now possess. This last is a most curious fact. It confirms the suspicion that freedom is not the pure and undefiled ideal of Crusade oratory, but is a subtle symbol of an underlying paganism found throughout the earth.

The paganism to which I refer has sometimes been blatant and obvious, as in Nazi Germany, where *Mein Kampf* became the sacred scriptures. Hitler was the messiah, and fifth columnists were missionaries, not of the Kingdom of God, but of the New Order. Often, however, this idolatry is subtle and insidious. A false god will not attract widespread worship if it is patently evil. Therefore the Devil usually chooses a worthy ideal to seduce mankind. Such an ideal becomes an idol only when it is exalted above its proper level—to the rank of deity. Whether blatant or subtle, however, this modern paganism has certain common features the world over. As Professor Kenneth Scott Latourette of Yale University expresses it, "For the man of the new age, the ideal is usually nationalism combined with some social doctrine whose supposed blessings the nation feels a duty to spread to the rest of the world." The nation, in the guise of freedom, is our god.

It is not surprising that local units of the American Legion, the C.I.O., the A.F. of L., boards of education, women's clubs, service organizations, and the like cooperate with such movements as the Crusade for Freedom. Every survey shows (as if we do not know it) that most Americans have only a slight tinge of Christianity, and the god of nationalism gains easy access to the vacuum in their souls. But the secularists are not content to worship their idol alone.

They want the sanction of the churches. The Crusade literature referred to October 8 as Freedom Sunday, when the campaign "will be featured in sermons." Religious leaders are called to assemble at the Freedom Shrine on Christmas Eve and prostitute the meaning of that holy season by broadcasting the message of the Crusade. Some of them will probably do it. After all, the National Council of the Crusade for Freedom includes not only such luminaries as Henry Luce and Billy Rose, but also men of the cloth like James W. Fifield, Jr., Cardinal Francis Spellman and Reinhold Niebuhr. As one spokesman put it, attempts are being made to "tie the churches in with this effort." This would strengthen the campaign and salve the conscience.

HOW should our ministers and churches respond to such appeals? Is the Church more than an echo of popular sentiment? Where are the strength and energy of the Church most needed? The Crusade had hundreds of paid staff members in over fifty regional offices; large industries donated the time of highly paid personnel; thousands of volunteer workers were recruited. Even if it were harmless, there would be no need for the Church to add to this tremendous effort. Radio Free Europe is devoted largely to boasting about America; the Church might better engage in repentance for its share in the evils of war and the oppression of minorities. It might better use its limited energies on behalf of unpopular causes such as a genuine crusade for the F.E.P.C. and other measures to bring freedom to our minorities, an area which the Crusade for Freedom somehow overlooks. Every advance in this direction rings a bell in the hearts of oppressed people everywhere with greater effect than the bronze bell of Berlin. Our freedom scroll had best be "written not with ink, but with the spirit of the living God; not in tables of stone, but in fleshy tables of the heart" of those whom it is within our power to help to freedom.

On a deeper level the issue is: God or freedom—to which do we owe our

final, highest allegiance? In referring to "God" I mean to include the whole range of moral values which the Christian believes were embodied in Jesus Christ and were sanctioned by God. We are all familiar with declarations of the highest church bodies that modern war is a negation of Christian values—of the way in which God would have us live. The ghastly slaughter of helpless men, women and children in the bombings of Hamburg, Tokyo and Hiroshima emphasized the truth of these statements. Yet many of the churchmen who wrote the statements justified the slaughter and have failed to protest the hydrogen bomb. The important question is: on what grounds?

The replies vary, but when theological verbiage is cleared away, we generally arrive at much the same answer: "What else can we do? Do we want to become slaves?" This is the question to end all questions. It is assumed that to have one's freedom curtailed is unthinkable. We may not wish to commit the most horrible atrocities and foster the immoralities of war, but what can we do? Our freedom must be preserved at all costs.

What a perversion of values! Can the Church rationalize like this without losing its soul? Since when has physical freedom been so important to the Christian that he must give up every principle for its sake? Jesus lived in a subject country, and repeatedly turned down the temptation to be a military leader in a nationalistic revolt. What of the Christians who lived in catacombs and cellars rather than betray their principles? What of the spiritual leaders and saints throughout history who have relinquished freedom by going to jail for the sake of ideals? Prisons are populated not only by those whose standards fall below the average, but by the Christians who rise above.

MY own view is that the most urgent way in which church leaders should dissociate themselves from the deification of freedom is to protest against and refuse to sanction the wars fought in its name. Whatever may be said of certain wars of the

past, the Church will lose what spiritual vitality it possesses if its leaders remain silent in the face of the preparations this country is making to bomb the people of Russia.

I do not write as an optimist with a rosy vision of peace in the near future. To be sure I believe that if this nation, or even its church members, were, in the spirit of Kierkegaard, to "will one thing"—to work for peace while refusing to prepare for war—we would eventually obtain both peace and freedom (after first paying the price of our military heritage). I doubt if such a policy will be adopted, however, until we have suffered all the horrors of defeat in major war.

It is often said that the problem of peace in an atomic age calls for an entirely new kind of thought and action. Yet so far we are doing the same old things: hoping to avoid war (but knowing we won't) by preparing for it, and preferring the certainty of war to the chance of losing our freedom. As long as we follow this road, we can expect only a series of horrible wars.

PERHAPS most readers of these pages are not ready to make such a break with war. But surely we can agree not to worship blindly at the shrines of nationalism, even though such a refusal will entail criticism.

We hope to strengthen the Church by allying it with relative values, popular at the moment. But this is the death of true religion. For when temporal values fall, so do the institutions bound up with them. Thus the collapse of the feudal system greatly weakened the Catholicism connected with it. When Russian Czarism was overthrown, so was the national Orthodox Church; for it had allied itself too closely with the government. Let American Protestantism beware, lest it identify itself with a particular transient culture.

True Christianity can never be only a means to another end. It must be our highest end, our supreme goal. We answer finally not to man, nor at the Shrine of Freedom, but to the eternal God.

NOW IS THE TIME

by Luther H. Gulick

THE only force that can bring nations to live in peace with each other voluntarily is enlightened democracy. "Dictatorship" by a few ruthless monomaniacs and adventurers in the name of "peasants and workers" is proving to be more imperialist and disturbing to the world than was the dictatorship of the right, and much more in leading strings to foreign intrigue and domination. This we have learned again the hard way in Korea.

The old questions which Napoleon raised when he observed that the Orient is a sleeping giant are raised again:

Is there time to apply the curative forces of mind and spirit in the Orient? Can modern science, true democracy and the Christian ethic by joining with the finer elements of Oriental culture secure enough of an indigenous hold on the East to prevent the ideas and the institutions of dictatorship and the lust for military power from organizing the East and overrunning the world?

Thus far, we have been falling behind tragically in our race with time. The stirrings of the sleeping giant, even in the little finger of the left hand, are a portent which we ignore to our certain peril.

And the answer? Is there any fundamental answer other than the dissemination in Asia of Christian education? There is not. But the answer must be strong; it must be true, and it must be swift. The need is so urgent and the situation so critical that delay in meeting them may be disastrous to civilization. Events are proceeding faster than we know. In Asia it is indeed later than we realize.

Dr. Luther H. Gulick, who was born in Japan, has devoted his professional life to study, research and administration in the field of government. As director of the New York Bureau of Municipal Research, professor of Municipal Science and Administration at Columbia University, he has considerably furthered the cause of efficient and responsible administration of public affairs. At present he is conducting a management study for the government of New York City. Dr. Gulick is a Congregationalist, a sponsor of the Japan International Christian University Foundation Fund, and a member of the Fund Campaign Executive Committee.

IN this juncture in Far Eastern affairs the need is for strong native leadership on the part of men and women who not only possess a high order of professional ability but who are imbued with the spirit of Christian patience, forbearance, and love and respect for their fellow men.

Plainly the training of such leaders is the task and the high privilege of Christianity. The education of this type of leadership is rightly in the province of the new International Christian University. It cannot be assumed that the existing national or private universities in Japan can or will perform this essential function. Great as are their prestige and their material and intellectual resources, they lack that zeal and devotion to the cause of freedom and democracy which are needed to fire the hearts and minds of those impressionable young men and women who by nature and instinct are the leaders of their fellow men.

The task of preparing young men and women for positions of responsibility in education, social work, public administration and the associated

professions can best be performed by an institution which like the International Christian University will approach the problems freshly and unimpeded by formalized tradition and academic impediments. An institution such as I.C.U. has many advantages: it is free of state control, and like our own great private universities, is able freely to experiment, explore and create; it is unhampered by the dogma of denominationalism and the repressions that frustrate the old-line institutions; it has a governing board and administration that are committed to the performance of a daring and challenging task, and it will be staffed by a faculty which has been chosen for its special interest in this creative endeavor and for its ability to meet the exacting requirements that will be made upon it.

IT will be said that education is too slow a process to stay the forces of evil and of violence that threaten to overrun the whole of Eastern Asia and the islands of the Pacific. The answer is, of course, that only through education and education in the democratic and Christian ethical tradition, can sound and lasting foundations be laid upon which will be built eventually a national superstructure strong enough to withstand forever these evil forces.

Plainly, this is the time which will not wait. More than ever it is borne upon us that we must act, and act quickly to achieve the International Christian University. Let it now be a shining light of mind, and spirit, and devotion to be used as a true beacon of knowledge, freedom and social responsibility for the East!

Christmas Hope, 1950

by Richard Lammers

Some Japanese students were asked, "What do you think of when you realize that Christmas is coming soon?" One student wrote:

"Most of the Japanese people have no Christmas Day. For Japanese are not all Christians.

"But I remember a Christmas Day I passed in my childhood in Manchuria. That time our family was invited by my father's friend, who was a Russian. Looking back on it I feel very joyful. Most of our friends do not know how the foreigners spent their time during Christmas Day.

"Instead celebrating Christmas we celebrate the New Year Day. It's our custom. I think Christmas is a good festival, but if we are not Christians, the festival is of no use, I think.

"This year we have Christmas only at school, for we have no preparation for it at our homes."

A second boy writes:

"It is about ten years ago that my mother said to me, 'My boy, this evening is Christmas Eve,' and she told me a story about Christmas. Next morning I was very glad to find nice presents in my bag. I hurried to my parents to show my presents.

"Three years later I went to Harbin in Manchuria. At that place I was invited to Russians' Christmas Eve. I and Russians' children sang Christmas carols and danced around Christmas tree. It was one of the merriest Christmas in my boyhood."

Another boy writes:

"Christmas has almost lost its meaning because of the advantage it offers to business. It is a time of rush and hurry and last-minute preparations, with little or no mention of the Lord Jesus, whose birthday it is.

"We do need to have some time with our friends or others to understand the real meaning of the season. Christmas is Jesus' birthday and the little Lord Jesus was the first gift ever given.

"How happy it must make our heavenly Father when we celebrate His birth in spirit and in truth.

"Children earn a small sum by performing some home task, with which to purchase a gift for some less fortunate child. Children are pleasing the heavenly Father by giving on Jesus' birthday. They bring their Christmas toys to Sunday school and share them with someone else and in turn play with others." (Sometimes toys are given to some orphanage or hospital for use by less fortunate children.)

"I have had a nice Christmas and I hope that we will have a good Christmas this year also."

Many of the Japanese who have returned from Manchuria have no doubt had a merry Christmas with some Russian fellow Christians, as two of these boys have had. With this in mind, let us look to the past for a moment. Before World War II many Americans returned home from Japan speaking of the numberless fine Christian friends they had found here. But America and Japan became enemies, even to the point of war, and millions were killed. Today these Japanese boys who have lived in Manchuria and who have had such a merry Christmas with some Russian friends, give us hope for the future. Now Japanese and American prewar friends are united again and we who are new in Japan since the war, without the least bit of fear, in fact with the deepest love in our hearts, are able to break the bread of life with the Japanese Christians. So some day we shall be

able to do this with our Russian brothers. Truly they are our brothers and we must go to them with love in our hearts, just as we returned to the Japanese people with love.

One of the Japanese teachers in the high school, when asked what he thought about Christmas this year, answered simply, "We are troubled by the Korean situation." Yes, the Japanese people are concerned. They do not want these two world powers to declare another war; they want to see them united in love before a conflict, not after. The cost is much less to love than to prepare for war. It takes only the energy of a sincere smile and of the outstretched hand to express love, but to fight on a battle-front takes all the energy everyone can muster, and when all the money and lives are spent, man still has not accomplished his purpose. He still has not made one friend.

We cannot afford to lose the battle for love. We cannot afford to leave Christ out of this Christmas. We cannot put business at the top of the list this Christmas. Christmas is not loaded show windows, colored lights to attract the attention of last-minute shoppers, or Christmas trees loaded with tinsel and bright-colored balls. Christmas is the birthday of Christ. Christmas is the birthday of hope for the world. Christmas is the birthday of hope for the day when all men can live together in peace and understanding. This year when many Japanese dedicate their lives anew to this great hope, may each one of us renew that hope which God gave us with his gift on the first Christmas: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him might have everlasting *LIFE*."

The Oldest Calendar

by R. P. Marshall

"The Church year is seen to be a sound psychological approach to the problem of teaching the Christian faith," says this Methodist pastor who has put into practice in his own church what he "preaches" here.

LONG before our present secular calendar was invented, the Church had its own arrangement of days and seasons. One reason for this was that Christianity early became a universal Church, and thus was unable to coordinate its festivals without a calendar which would be the same in all lands. At the time of Christ, almost every nation had its own way of reckoning the passage of time. Calendars were confusing, and it was necessary to arrange some method of keeping the Church together in the matter.

Christianity was heir to the Jewish system, and thus the new calendar was based on this. This Jewish year began in the autumn, and the Jewish people still celebrate their great feast days which mark the various divisions of the calendar. The greatest of these was the Passover, which began in primitive times, and was celebrated on the night of the full moon of the month nearest the spring equinox. Christians, at first, followed Jewish customs, and their great festival, Easter, came almost at the same time as the Passover, because of the fact that the crucifixion took place during the Passover season.

The early Church did not follow the Jewish custom of beginning the year in September, and they were reluctant to imitate the Roman custom of beginning it in January; so, at first, they took December 25 as the start of the New Year. Later, the Church year began with Advent, which ordinarily comes near the first day of December.

During the long centuries in which the Church held sway over most of the civilized world, the Christian year became the basis of all religious life. The civil calendar, while used, was not so much regarded, and the year continued to begin with Advent, reach a high point in Christmas, teach the lessons of abstinence and penitence during Lent, and rise to a joyful climax in Easter.

It is the latter festival which forms the center around which all the seasons revolve. The date of Easter, which varies according to the moon, fixes the dates of Whitsunday, Advent, Ash Wednesday and Good Friday.

NOW that there is almost universal agreement on the civil calendar, what is the need for a Church year which does not agree with this? Would it not be better to observe only the legal holidays and center our attention upon only one calendar? These are questions which are asked by those who are unfamiliar with the advantages of the Church seasons. They may be answered by saying that no better framework has ever been devised for the orderly teaching of Christian doctrine than the Christian year. By it we are constantly reminded of the great facts of our religion, and those denominations which follow it are able to keep the story of the life of Christ and the beginning of Christianity in focus all the year long.

As the Church became older the year became cluttered up with a multitude of saints' days, and Luther

and the Reformers advocated a simplified calendar which would keep only the great festivals. Modern Protestants have followed this custom, while the Roman Catholic Church and the Eastern Orthodox Church have held to the old system. That is why so many Roman and Orthodox churches have names which seem strange to us. They are named for certain saints who are included in the old calendar, such as Saint Chrysostom, Saint Ignatius, etc. It is also the custom for Catholic children to be named for the saint on whose birthday they were born.

Methodists inherited the Christian year from the Church of England, and it was always observed by early Methodists. Some other denominations, notably the Baptists and other nonconformists, were afraid of seeming to imitate the Catholics and dropped the observance for many years. Recently almost all of the Protestant denominations have begun to observe the Church year.

The calendar, in its simplified form, regularly presents the story of Christ's life, his birth, crucifixion, resurrection and ascension during the first six months of the year. Following these special days comes the great festival of the Church, Pentecost or Whitsunday. The next Sunday begins the half year devoted to the Church, which in the English Church was called the Trinity season. During this time, it is expected that sermons and lessons will deal with the doctrines of Chris-

tian life and teaching of a practical nature.

The Use of Color

Young people frequently ask why many churches are beginning to use different colors during the year. Why is the pulpit scarf made of green material for Trinity season? Why does it change to white for Easter, and purple for Lent?

The use of color is a very ancient custom and is based on sound psychology. Science tells us that certain colors seem to help induce certain attitudes. Thus red claims attention, blue soothes our nerves, and green reminds us of peaceful scenes. White almost universally denotes purity and purple was for many hundreds of years the color of royalty, symbolizing the rule of Christ.

The Church did not always agree on the use of colors, and there has been some variation, but the present customs are very old, and most Protestant churches follow the English customs in this regard.

White, which expresses joy and purity, is used at Christmas, Epiphany (January 6, the festival of Christ's first visit to the temple) and Easter. It is also used for baptism, confirmation, marriage and ordination. (You will note that the use of white for weddings is an almost universal custom today, even though its origin is seldom understood.)

Red is associated with the coming of the Holy Spirit, the energizing power of the Trinity, and is also used for any days dedicated to the saints and martyrs.

Purple reminds us of Christ the King, who suffered for us, and is used during Advent (celebrating his coming) and during Lent (the preparation for his death and resurrection). Through its use on these occasions, it has come to symbolize penitence, for these seasons are times of self-denial and repentance.

Green is the color of the growing vegetation and thus symbolizes the growth of the Church. It is used during the long Trinity season which begins in the early summer, and during the short Epiphany season which

deals with the boyhood of the Master.

Black, of course, is the color of mourning, and is used only for funerals. It is the custom in some churches to drape the cross in a black veil on Good Friday.

These colors may be used in all of the "hangings" for pulpit, altar and lectern. Some churches have a colored "dossal" behind the altar, but this may be any color and is usually not changed with the seasons. A favorite color is red.

In addition to providing beauty and variety, the changing of the colors is a good way to remind the congregation of the changing seasons of the Church year.

THE CHURCH CYCLE

The Christian year is divided into the following seasons:

Advent. Four weeks, beginning on Sunday nearest St. Andrew's Day. This is the New Year of the Church.

Christmas. Twelve days, beginning December 25.

Epiphany. January 6 through eve of third Sunday before Lent.

Pre-Lent. The three Sundays before Ash Wednesday.

Lent. Ash Wednesday to Easter. (Forty days, not counting Sundays.)

Passiontide. The last two weeks in Lent.

Holy Week. The week beginning on Palm Sunday.

Easter tide. Easter day to Ascension day. (Thursday, forty days after Easter.)

Ascension tide. Ascension day to Pentecost.

Whitsuntide. One week, Pentecost to Trinity Sunday.

Trinity. Trinity Sunday through the next Sunday before Advent.

Advent

Advent is the season of preparation for the coming of Jesus. One writer explains the significance of the observance in this way: "If you expect a visitor in your home, you will probably want to make some preparation to receive him. That is what the Church does in the Advent season.

The word 'advent' means 'coming,' and refers to the coming of Christ on Christmas Day."

But Advent also refers to the second coming, and many ministers use this time to preach on the hope of Christ's coming kingdom. There is a note of penitence in the suggested lessons from the Gospels and Epistles, and the color for the season is purple. While not a time of fasting, such as in Lent, yet Advent should be marked by increased seriousness and searching of our hearts.

Christmas

It is not necessary to write at length about Christmas, except to say that the observance of Christ's birth should be religious. Santa Claus, although he comes from the legendary Saint Nicholas, should not be permitted to usurp the place of the Prince of Peace. Manger scenes are far more appropriate in the church than Christmas trees, which represent a pagan tree-worship grafted on to the Christian message.

On Christmas Day the white hangings take the place of purple.

Epiphany

This is the season dedicated to the childhood and youth of Christ, and was at first observed in connection with Christmas. Epiphany day always falls on January 6, and should be celebrated by calling attention to the story of Jesus' presentation in the temple and to the story of the Wise Men, who did not arrive in Bethlehem until some days after the Saviour's birth. The length of this season depends on the date of Easter. The color for Epiphany day is white, but the remainder of the season uses green.

Ash Wednesday and Lent

Ash Wednesday opens the Lenten season of penitence, when we walk the road to Calvary with our Lord. It was the custom in the mediaeval Church for the priest to anoint the foreheads of the persons present at this service by dipping his finger into ashes made from the burned palms from the previous Palm Sunday procession. Thus they were reminded that

motive

the joy of the disciples was turned into sorrow by the terrible fact of Calvary.

All during Lent we are reminded of the shadow of the cross.

Modern Protestants are using the Lenten season for special evangelistic effort. The Methodist Church plans for visitation evangelism and preaching missions which will culminate in an ingathering of new members during the Easter season. This is also the time for membership classes among those who intend to be confirmed, or "join the church." (Confirmation is the old term, which is now coming back into use.)

Holy Week

Holy Week is the great week of the Christian year. Almost all churches plan for special services each night. These are usually dedicated to the purpose of deepening religious life. The great music of Passion Week is sung by the choir and everything possible is done to remind the congregation of the sacrifice of Christ for our redemption.

Maundy Thursday, so called because it came from the "mandatory" command of Jesus to observe the custom of commemorating the last night with his disciples, is the time for a simple service of Holy Communion.

Good Friday is often celebrated in the comparatively modern custom of the three-hour devotion, beginning at noon and closing at three o'clock, the hours during which Jesus hung on the cross. When a cross is used on the altar or communion table it is often draped in black as a visible reminder of the death of Christ.

Easter

Easter, like Christmas, is almost universally observed. It, too, has suffered from paganizing influences, and sometimes it seems to be the day of the rabbit rather than of the resurrection. Easter bunnies and dyed eggs are a heritage from the North European pagans, and modern commercialization has made them all the more obnoxious. There are some religious symbols which are definitely in place at Easter, and these should

be used. White lilies are traditionally the Easter flowers, and the hangings for chancel furniture should be white.

It is the practice of many churches to hold an early communion service on Easter Sunday. If this is not done, Holy Communion should be celebrated at some other time during the day. Easter should not be made a time for paying off the church debt, burning the mortgage, receiving a large group of new members, or displaying the virtuosity of the choir.

Ascension Day

Few Methodist churches celebrate Ascension day, but many ministers give special emphasis to the story of the Ascension on the following Sunday. This day comes at the close of the forty days following Easter and marks the end of Jesus' life on earth in his spiritual body.

The celebration of this day was one of the great occasions in the early Church, and well it might be, for the Ascension was the culmination of Jesus' life. On Christmas Day Jesus came into the world; on Ascension day he ascended to his Father. Once it was the custom for the clergy to lead a procession on a walk into the country, in imitation of our Lord's walk with his disciples to the Mount of Olives.

Pentecost

This day is sometimes called the birthday of the Church, for it was on Pentecost that the Holy Spirit came upon the disciples and empowered them for the preaching of the Christian faith. It is often called Whitsunday, from the ancient custom of having all worshipers dress in white on this day. It was also a time for the confirmation of new members, and the baptism of infants.

Trinity

The Sunday next after Pentecost is called Trinity, and celebrates the beginning of the second cycle of the year. The feast of Trinity was introduced into the Church in the tenth century for the purpose of placing emphasis upon the doctrine of the Trinity. It does not commemorate an

event in the life of Christ or of the Church, but is a doctrinal day, as were the other special days in the Trinity season.

The Trinity season coincides with the time of growing vegetation and thus is very appropriately symbolized by the color green. It is a time of doctrinal and practical teaching.

The Methodist *Book of Worship* follows the suggestion of the Federal Council and puts all the Sundays after Pentecost into two seasons, Whitsuntide and Kingdomtide, but these are merely divisions of the old Trinity season.

All Saints' Day

Nothing is more indicative of the dangers of superstition inherent in all religious observance than the story of what happened to All Saints' day. This day has been observed in the Church since the time of the Diocletian persecution, when so many Christians were put to death. Following those days, it became the custom to honor the memory of the martyrs on special days. When the list became too long, the Church decreed that one day should be held in memory for all of these unnamed saints.

As this was an important feast day, the night before was set aside as a time of preparation, and in England this was called All Hallows Even, which easily became shortened to Hallowe'en. After many years, the religious significance was almost lost and the preparatory vigil night became a time of revelry.

Many churches are using the Sunday following Hallowe'en as a time of remembrance of those who have died.

WE have made the circle from Advent to Advent, and the Church year is seen to be a sound psychological approach to the problem of teaching the Christian faith. Left to our own choosing, we might emphasize some aspects of the story of Jesus and neglect others, or we might concentrate upon one or two doctrines at the expense of the rest. But if we follow the Christian year, the services of our churches will gain in beauty and significance.

T. R. Milford, Canon of Lincoln Cathedral, England, and a recent visitor to the United States, gives some of the reasons why he feels the music of Bach is more Christian than that of any other composer.

IT seems to me that Bach in his music is Christian, whether he is setting a religious text or a secular text or no text at all—that is why he can occasionally use the same music for secular and sacred words (e.g., the “Hosanna” in the Mass). But the meaning of this is easiest to feel in the great religious works. The two poles of his interest are eternity and the present moment, and these, I should say, are properly the Christian poles. His music, therefore, is contemplative, not primarily dramatic. When working on a religious text, he takes one scene or “moment” at a time, and holds it in contemplation. Often he visualizes it or visualizes a motion suggested by a mood (dropping for sorrow) and puts that into the shape of a melody or of a bass. For this purpose, one or two figures, one or two tone-colors at a time are enough—I am thinking of the arias with obbligato for one or two instruments. The extended chorales are like a meditation on a theme; they are as if any Christian theme could be opened up like the alabaster box of ointment, very precious, and the house, and the church, is filled with the odor of it.

Where there is a story in the text, as in the Passion, he tells the story simply, and dramatizes the high moments in a realistic way (“Barabas!”), which is perfectly obvious and even naïve. The arias usually represent an individual “purely subjective” reaction, and the chorales that of Christians as such. For me the acutest emotional moment of the St. Matthew Passion is after the whispered “Lord, is it I?”, where the chorale follows: “My sin it is that bound thee.” (As Sir Hugh Allen used to say at this point to the Bach Choir: “Now you are the whole world singing.”)

SIMILARLY, the Mass in B minor takes one moment at a time, and holds that. The *Crucifixus* and *Res-*

What Is Christian Music?

by T. R. Milford

surexit are the exception that proves the rule—for the Cross and the Resurrection are one Act.

What is the supernatural in music? The only answer I can give is to point to the change of key at the *Sepultus est*, and to the shift in the harmony at the end of the choral prelude *O Mensch, bewein*, and to the *Sanctus*. The first two are the *mysterium tremendum*, like the horror of great darkness which fell upon Abraham; and the last is simply Isaiah 6 come true. *I saw the Lord*, high and lifted up, and his train filled—the Sheldonian.

Handel, of course, is operatic. The greatness of *The Messiah* is in this, that Handel really does record the feelings which fairly commonplace people like us feel, as they enter into the story. That is why the choruses are so popular. They take us where we are. Neither we nor they are religiously very profound. But we are sincere, we mean it; and we do get worked up, and we become profounder as we go on from Christmas to the Passion.



Bach invites us to come and worship; Handel takes us where we are. Beethoven gets us where he wants us. He uses the drama of the Mass to express his own stormy nature. The Mass in D is bigger, in one sense a greater, work than the Mass in B minor. The B minor is a series of bits and pieces, the Mass in D is a stupendous single whole. It goes through the whole story of superhuman tragedy and triumph, and wrings out of it every last drop of blood. It does this to the greatest drama ever staged; it is Miltonic, daemonic and Arian, not Christian. Or is it Patripassian? I don't know. In any case the peace is after struggle; it is a thing to be won, not received as a gift. The Christian peace, the peace of God which passes understanding, is also in the passion. Bach knows this, Beethoven doesn't. It is true, I think, that the “late Beethoven” attains to the peace on the far side of struggle (*jenseits von Gut und Bösen*). But no one has to trouble about early or late Bach. He *abides* under the shadow of the Almighty.

Verdi's Requiem is like Beethoven, in that he uses all his resources to dramatize the Awful Day, and he certainly succeeds in giving one a terrific thrill. Wagner is just Beethoven with the lid off, the German soul in the extremity of genius, laying hold of something from the Holy Grail downward to express itself, and prepared if necessary to lay the whole world waste. Compared with these, Mendelssohn is a drawing-room composer. Brahms (in the Requiem) is controlled, but more by the demands of perfection in music than by the meaning of the text or Christian doctrine. Music is his religion.

I RETURN always and very gratefully to the modesty and gentleness of J. S. B. He never says, “Listen to me”; he always says, “Listen to this, isn't it lovely?”; or even, “Isn't it ingenious?” We always have the sense that the music is weaving itself, and that he is enjoying it too. I think it is due to this that we do not resent it when he treats singers as if they were violins or trumpets, and makes them

motive

do impossible things—as we do resent it when Beethoven makes the sopranos scream and the quartet hiccup for bars together in the Ninth Symphony. Bach expects his performers, like himself, to be the servants of the music, and only asks that they shall do their best. Beethoven lashes them on, but Bach is more interested in the music than in whether they give a great performance. If Bach could hear the Passacaglia in C minor played by a full modern orchestra, he would cry with us, "How glorious"; if you ventured to improve on Beethoven's scores, he would say, "Who has been messing about with my work?"

For the same reason, when Bach is thinking of the instrument, he gives it a grand time; he is as enthusiastic about the possibilities of the keyboard as Chopin himself. Ideas come into his hands (and feet) as well as into his mind. So also, he can cheerfully undertake, in the Peasant Cantata, to give the peasant shrewdness and humor without any sense of superiority. Believing in God, he is human, creaturely and kind. By contrast, Beethoven's peasants are puppets on a string, or Beethoven dressed up.

ONE could go on about this modesty of Bach, and connect it with his narrow unambitious life, and with his submission to the little resources of his time and place, and with his indifference to getting his works widely known, or indeed ever performed apart from the occasion for which they were written; and also with his willingness to take the good old tunes and sing his love round them. It is all still inside a Christian world-scheme.

It seems to me that men are free and happy only when the ultimate frame of reference is fixed and there is plenty of room inside it for creative experiment and discovery. The universities of the Middle Ages were like that, and the Renaissance artists for the most part still knew it was God's world. Bach finishes the exploration of the finite but unbounded world of polyphony within the complete circle of the related keys. He never loses his

bearings, and "may safely graze" wherever he will. His sons and successors attained freedom in another dimension—and what fun they had too! It was like another Renaissance all over again, with Haydn and Mozart prancing, still ceremonially, into undiscovered meadows. Bliss was it in that dawn to be alive: the meadow seemed to be as friendly as the ancestral paddock. . . .

Johann Sebastian's citizenship is in

heaven; that is why all his music mediates to us the Christian experience of creatureliness: *From whence also we wait for a Saviour, the Lord Jesus Christ*; and so with *et iterum venturas est* the procession of the Bridegroom's friends comes joyful out to meet him, as he returns in power to make the world his own.

(This article used by permission of *The Student Movement*, publication of the British Student Movement.)

Getting the Most Out of Christmas

by Herbert Mundhenke

SOON again we shall be basking in the glow of the Christmas season. In spite of concern over many domestic and world problems, most Americans will celebrate in the good old-fashioned way: presents will be dispatched, relatives remembered, greetings exchanged, charity dispensed, the Prince of Good Will Among Men worshipped.

We shall all feel better because of the experience. It is not by accident that we continue year after year to remember Santa Claus. We do so because we get very definite satisfaction from the process. We get the pleasurable glow about our hearts which comes from thinking of someone else and giving something to someone else. We enjoy the obvious pleasure displayed by the recipients of our gifts. Family ties are renewed or drawn tighter. Friendships are regenerated. We feel, in short, all the pleasures of belonging to a human family that is surrounded by good will one toward another.

These are not superficial pleasures. They are of the very stuff of life itself. The most basic urges and longings of the human race are in this manner finding expression.

This being the case, a question naturally arises: Why should one not carry this family idea to its logical conclusion? We Americans have recently become a member of the world family of nations. Just as we, at Christmastime, remember our own family members, why should not we, as Americans, now remember with

gifts or other appropriate means our world family members?

CAN you contemplate the possibilities in pleasure and good will which might flow from putting such an idea into practice? Suppose we as a group should decide to prepare and deliver fifty-seven Christmas gifts to our fellow-family members in the world. A tremendous amount of good would come from the very planning. We would want the gift to be a fitting one. That would involve getting better acquainted with the prospective recipients. Great good would come from the publicity developed in obtaining suggestions from the American people. Perhaps some contests could be run, with a prize to the person making the best suggestion.

There would be no dearth of appropriate gift suggestions. A scholarship fund to provide American schooling, a medical center, a hospital, perhaps a monument or other work of art, a technical school, a boatload of food—the list would be endless. Each gift could be presented by some American official with appropriate ceremonies.

As in the giving of all gifts, the greatest benefits in all this would accrue to us, the givers. One benefit, in this case, would come from getting us to think beyond ourselves. There is no better medicine than this for happiness. The opportunity, also, would be offered to us as Americans to come closer together—here would be a project on which we all could unite.

Promise of Industrial Peace

by Charles E. Wilson
President of General Motors

THE five-year agreement between General Motors and the U.A.W.-C.I.O., promising five years of industrial peace in General Motors plants, was concluded on May 23, 1950. Such an agreement is unique and unprecedented, so unexpected that many people have asked what the big story behind it is, wondering how so much ground could have been covered so quietly without pressure bargaining, wondering what motivated the parties, perhaps wondering how a big union and a big company could move so far forward so fast.

The story goes far beyond the relatively short period of the recent negotiations. It is the story of building up of good, workable relationships with the unions based on reason and experience over a period of years. For our part, we have always kept in mind not what might be expedient from a short-range viewpoint, but what is right and fair for our employees. The five-year agreement could not have been reached except for the progress made two years ago in adopting a formula for fair wage determination, and if the U.A.W.-C.I.O. had not demonstrated during this period its sincerity and responsibility in carrying out agreements.

The present agreement is based on experience, logic and principles rather than on pressure, propaganda and force. We believe the principles can be applied generally. They are:

1. It is fair, logical and reasonable to maintain the purchasing power of an hour's work in terms of goods and services the employee must purchase in his daily living.

2. Workmen along with all citizens are entitled to share in the advancing prosperity of the nation.

3. The way to advance the nation's prosperity and achieve higher standards of living for all is through science and technology . . . substituting machines for human backs.

4. To produce more with the same amount of human effort through technological improvement is a sound



"The Driller": bronze by Max Kalish. Courtesy, Cleveland Museum of Art.

economic and social objective that discards the false philosophy of made work, feather bedding, and the idea that machines take the bread out of workers' mouths.

5. Insecurity worries people, and it is reasonable to assist employees to acquire life insurance, sickness and accident benefits, hospitalization and pensions to protect them to the greatest degree possible against the individual hazards of life.

6. Cooperation and peace rather than strife and industrial warfare will best promote the prosperity of the employees, the company, all people and the nation.

HIGHLIGHTS OF THE AGREEMENT

Five-year term—without reopening by either party for any cause.

Cost-of-living formula by which wages are adjusted each three months in line with changes in the Consumer Price Index of the U.S. Bureau of Labor Statistics.

Improvement factor of 4 cents per hour added to all wage rates, and annually for the period of the agreement.

Recognition by the parties that higher living standards depend upon technological advancements and the cooperative attitude of all parties in such progress.

A sound, funded noncontributory pension plan integrated with federal social security.

Insurance—for which the corporation pays approximately one half the cost, covering group life insurance, continuing insurance upon retirement at no further cost to the employee, sickness and accident benefits for all employees, and hospitalization and surgical coverage for his family as well as himself.

Many people . . . think that the agreements only protect the unions and employees against reductions or decreases. As a result, the impression is created that improvement in wages, working conditions and benefit plans is brought about only by a union beating an employer over the head. Unfortunately, in collective bargaining one party or the other too often tries to gain an advantage—a bargain, like buying something for less than it is worth in a store. The only sound approach to collective bargaining is to work out an agreement that will clarify the rights and responsibilities and operate to the advantage of all concerned.

COST-OF-LIVING FORMULA

The cost-of-living formula protects our employees against inflation but it in itself is neither inflationary nor deflationary.

The principle of annual improvement in real wages based on technology we also hold to be neither inflationary nor deflationary. It does share promptly with workmen part of the fruits of technology. Unit costs are not increased since productivity is assumed to increase at least as fast as hourly wages. Therefore, no price increase should result; the purchasing power of the dollar would tend to be stabilized instead of increased.

Both parties completely accept the principle of progress including the use of machines, mechanical power and better organizations, better working conditions and better arrangement of the work in order not to waste human effort. If the people of our country really understand this principle and are willing to work for the things they would like to have just as they have been willing in the past, we need not worry about our country being able to stand the costs of pensions, insurance and high wages.

Both the insurance package and the pension plan were worked out in order to assist employees in protecting themselves against the individual hazards of life. All parties recognize that such benefits mean additional cost, but no one can be sure to what degree these costs will be recovered through less sickness and absenteeism and through better morale and a cooperative attitude.

HARD TO SAVE

We often forget how hard it is for the average workman to save for a rainy day or for his old age. We have millions of salesmen abroad in our land trying to entice these same workingmen and their wives to spend every dollar they can get their hands on. It is important that they should spend for what they need or feel they should have and still have reasonable security. Basically they are the customers as well as the producers who maintain the economy of our nation. Only 40 per cent of our national income is spent for subsistence living. The balance is spent for other things that give us our high

American standard of living . . . which depends on both the confidence and the ability to buy.

The union security provisions should enable the union to carry out more effectively its responsibilities while at the same time offering job protection for the minority who for reasons of their own do not desire membership in the union. The important thing is to have the union security provisions worked out in such a way that they reasonably protect individuals against union purges or the abuse of unionism.

Many of the important provisions of the contract have been maintained with little or no change for more than ten years. They are important from our point of view in maintaining efficiency and order in our plants. They provide for the establishment of fair work standards and for fair treatment of employees. They recognize the basic principle that all individuals have a right to a hearing over any grievances they may have regarding their work.

The problem is to work out an American solution for the relations of labor and industry and not to attempt to adopt the philosophy of class conflict, either from the communists and socialists on the one hand or the cartel-thinking noncompetitive reactionaries on the other. A continuation of shotgun bargaining on the pattern familiar in the coal industry certainly will not contribute to the prosperity of our country or satisfy our people.

FREE ENTERPRISE

Certainly General Motors believes in free enterprise, in producing more and better things for more people and in serving its customers well. It also believes in fair treatment of its employees, and holds that this is not in conflict with treating customers right. Any business that expects to show good profits should attempt to earn them through efficiency and not just by collecting a toll. It sometimes seems to me that some people who talk free enterprise intend it for others and are afraid to face competition themselves. Some even seem to use free enterprise talk as a cloak for a little extra selfishness.

It is our hope that this agreement will set a pattern for bargaining based on principles that will insure industrial peace and prosperity and minimize strife and industrial warfare. Our whole contract projects the good intent and faith of both parties.





OUR HERITAGE OF CHRISTIAN

By CLARK D. LAMBER

MADONNA AND CHILD
Italian school c. 1250-1300

THE return of the festival of the nativity suggests a few reflections on the general subject of Christian art, and invites attention to its low estate today and what may be done about it.

The answer to the last, what may be done about it, depends on whether we in our time want any Christian art at all. Assuming that we do, then two roads lie open; first, to continue historic art of the centuries past and extend it with new power and insight, and, second, to rely upon the experiments of contemporary technique to create entirely new visual concepts of our Christian faith and experience. The advantage of the former is that it follows the heritage of an approved tradition and therefore is understandable and social while not denying to artists full freedom of thoughtful expression. The reason for the second is that it is actively progressive, is in touch with our times, appeals to young people and, while incomprehensible to the multitude, affords full opportunity for free personal creation as well as satisfaction to its patronage.

We will consider first the general character of what men called art down to the twentieth century, and then comment on the nature of the contemporary movement.

It is, of course, impossible in a brief article to give anything other than a summary account of Christian art through the ages. We may note simply that it was at all times concerned with giving visual expression to Christian truth, which is the basis of its unity, and that it always reflected the thinking of the times in which it was created, all of which resulted in the sequence of the recognized historic styles. To this may be added the remark that, whatever the style, it was always intelligible to the people for whom it was made and continues to be understandable today. Its vocabulary is that of common experience, heightened by imaginative glow as it leads men to the contemplation of the sublime.

There never was any doubt about this purpose from the earliest examples down; in fact, there never was any question. It was taken for granted.

It is only in our times that questions have arisen, first in men's opinions about Christianity and its place in modern life, and then in technical devices for expression, and many agree that the confusions of the latter accurately depict the perplexities of the former.

Thus, art through the centuries was taken naturally and its purpose and function were assumed. Technique was applied by artists for visual communication of truth—it was not an end in itself. Just as words create mental pictures the visual arts give idealizations, varying, of course, with practitioners but all making their contributions. When artists are graced with genius and have great things to say, they are called masters and their works masterpieces.

Let us explore this treasure in respect to the theme of the nativity of our Lord. Whatever may be the ominous troubles of the times in which we live, the approach of Christmas generates an atmosphere of joy and cheer, when we rejoice in the birth of our Saviour in human flesh, the incarnation of God, the logical cause for his life and acts and the necessary presupposition for his divine sacrifice, and thus the hope of our salvation. No wonder we are happy when we think of God's love to us mortals and reflect upon the word made flesh or whatever phrases we use in thinking about the glory of God revealed in Jesus Christ. The picture of the nativity we have first in words in the Gospels and other scriptural writings, and they are unexcelled as works of art. All of the visual arts derive from them and rely on them.

St. Paul may be said to have originated Christian art when he referred to Christ as the divine image, the eikon of God. Incidentally, he interpreted Christianity as an idolatrous religion with its personal relation of man to his Saviour, the which was quite understandable to gentile converts but repugnant to all who dwell in abstractions. At any rate, it did not take long for Christian painters to do pictures of the Madonna and Child. The first Madonna in the history of

art is in the catacomb of Priscilla at Rome and is plausibly dated in the second century. Some twenty-five have been discovered in the Roman catacombs, chiefly of the Magi with their gifts, dating before the capture of Rome by Alaric the Goth in A.D. 410, and in the direct naturalistic style of figure painting of the Roman Empire. There are also many examples in sculpture. The artists were of limited ability, but they started something. From such simple beginnings Christian art grew, not that it was called art—men merely made pictures for themselves with such skill as they could command, to give visual expression to their Christian belief, to

to constitute theological concepts into visual equivalents for contemplation and for extended thinking, extended as far into the realm of ideas as the intellectual resources of the observer might take him. As theology was the consummation of Greek philosophy so Byzantine was the climax of Greek art. Thus the Madonna was abstracted from circumstance, from time and place and all accidental environment into the great dogma of the incarnation. (See the illustration on page twenty-four.)

Byzantine art at its best is heavenly, not earthly, with figures set against the golden light of heaven, not the skies and atmosphere of this world.

sionaries, however much they may have failed in Christian practice, and their Christian faith was a sure bond of unity. The numerous styles of mediaeval art are bewildering, even to the specialist, though to the ordinary observer they seem to be marked by incompetence and rudeness, distortions, exaggerations and singular features of emphasis. Examples are to be found in most art museums. (See the altar frontal from Spain, page twenty-six.)

Barbarians are not deep thinkers but they are people of energy, impulse and direct action. Furthermore they like to see, so the efforts of the artists lay in putting figures into



THE ANNUNCIATION TO THE SHEPHERDS Spanish c. 1336 (From the Ayala Altarpiece)
Right, below, THE ADORATION OF THE MAGI, Master E.S. German XV Century

stimulate their imagination and to extend their thinking.

Italy and all Europe fell upon evil days but there were centuries of relative stability, wealth and civilization in the Eastern area owing allegiance to Constantinople, the ancient Byzantium, where men spoke in Greek and maintained the heritage of Greek culture and Greek methods of thinking. Greek philosophy became Christian theology as Christian doctrine was formulated in creeds and stimulated an enormous production of literature associated with the creedal formulas. The art of the Greek church is called Byzantine, and it presently developed into one of the world's great styles. It is richly decorative, colorful, formal and abstract since its purpose was

Often the figures are flat and formal with frontal pose and strange faces. The style became thoroughly sophisticated, as much so as any the world possesses, and has had enormous influence. It is genuine abstract art.

The formal compositions of Byzantine art spread all over Western Europe, but not the thought which was responsible for their creation. Theology was too much for our barbarian ancestors who overthrew Roman civilization and experienced the confusion, the political and social disorder called the Middle Ages. In such times the artists followed along with such skill as they could contrive. But it should be remembered that all the peoples of Europe were Christian as they were converted by devoted mis-



motive

movement, creating a certain amount of pictorial setting and suggestion of environment, in other words, humanizing the scenes according to their imagination. This effort led to all sorts of curiosities, at which we marvel, but well understood and liked by the people of their times. They have had great influence upon modern art where they have taken a prominent place in theory and technique. It should be noted, however, that the aberrations of mediaeval artists with their distortions, elongations and singular compositions were due to incompetence, not to art theory, as is the case today. They elongated a neck, not because the artist was theorizing about line in his composition but because of expressive emphasis. The artists were thinking about the meaning of their subject, not about technical theory. In other words, the mannerisms of mediaeval art may be repeated in modern art but not the reasons why, since it is impossible to recreate the past. So in the art of the Middle Ages we have strange poses, long figures, swirling draperies, enlarged eyes and all sorts of devices for emphasis in order to tell the story.

The traditional theme of the Mother and Child was more formal, however, following Byzantine types, whether in painting or sculpture, and so continued through the Gothic age to the new developments in art in Italy known as the Renaissance, and correspondingly in the art of the peoples of Europe north of the Alps. Thus we come to the work of the masters, and it is a long list: Giotto, Duccio, Hubert and Jan van Eyck, Fra Angelico, Memling (see illustration on page twenty-eight), Mantegna, Giovanni Bellini, Dürer (see illustration on page twenty-six, lower right), Filippo Lippi, Van der Goes, Botticelli, Leonardo da Vinci, El Greco and the familiar masters Raphael, Titian, Michelangelo, Rembrandt and many more. The pictures of the nativity theme by these painters are what most people know, popularized on Christmas cards and in magazine prints and in handsomely illustrated books.

Consider the work of two of them. Giotto of Florence (c. 1300) made all



THE ANNUNCIATION TO THE SHEPHERDS by Giovanni Battista Piazzetta Italian 1682-1754.

of the persons of the nativity superior, grave, handsome, stately, with poses of great significance. He apparently reasoned that all persons of the scriptural narrative were superior, acting in obedience to the divine will and each one vitally important for our salvation. They could not have been otherwise. The reasoning seems valid today as well as in the fourteenth century, but do artists or people generally think in these terms? Rembrandt (1606-1669), on the contrary, brought the nativity down to immediate reality with his magic glamour and made the nativity a scene of humble Dutch life and manners. Thus he glorified it and revealed his very sincere thinking. His purposes are valid today as in his time, but do people think in these terms?

All of the masters, together with those who preceded them, applied their artistic resources to the enlargement of Christian truth. Great was their contribution, for great was their imagination. There was and is reason for their popularity. There was no impassable gap between them and all Christian people. Furthermore, the world has had to get along with these historic masterpieces, for there has been very little Christian art since the seventeenth century. The theatrical flamboyance of the Baroque style of that century (see illustration on page twenty-seven), plus the austerities of the Protestant reformation, put an end to it and diverted artists to entirely secular subject matter and finally to no subject at all. And so on. It all depends on dominant trends, on what people want, not occasionally but all the time. So Christian people have had to rely upon historic art for



MADONNA AND CHILD

Hans Memling Flemish c. 1433-1494

their visual satisfactions, and at the same time have become rather detached and snobbish about it.

Contemporary art, aside from such practitioners as follow academic methods, is experimental, personal, strange in composition, distortion, in color usages, makes no concessions to observed fact, to memory or experience, makes all things new, purports to be learned and dogmatic and is indeed very serious about its purposes and technique. It rules because it is progressive, forward looking, adventurous and brave and stoutly maintains that it is truly the expression of our times, of the significant philosophy of our modern civilization. One of the boasted things about it is that it abandons tradition, the heritage of the past in which it has slight interest, though now and then it is interpreted as "classic." Yet it is incomprehensible and therefore is nonsocial. It is lacking in serenity, in grandeur, nobility and beauty.

Its artists have considerable difficulty with Christian themes and usually treat them with rigor, not to say violence. Manifestly the grace of the nativity story has slight place in such a program.

The outstanding characteristic of modern art is its experiment in technique, together with its suppression of subject matter. So much so that it appeared that its only subject is technique. This is now vehemently denied by its followers who claim that it is concerned with an entirely new range of subject matter, deeply revealing mental states and suppressed feelings and philosophical concepts sensed by alert thinkers of our times; in short, it is the expression of our age. At times it is cosmic, though scarcely epic, and through its reliance on the abstract, leads the sensitive observer to the exploration of infinite realities. Its incoherence merely confirms the experience of profound thinkers that there are ideas beyond our reach which we cannot even picture but can only hint at in our unswerving search for truth.

It is true that words are symbols of ideas, and are also pictures of the specific objects with which we come into personal contact. With these artists have been concerned through the centuries. There are other words which defy explicit definition, such as height, depth, infinity, power, goodness, evil, all passions and the falter-

motive

ing words of generalized conceptions. It is with such that modern art at its serious best has been concerned, only it would be a mistake to suppose that such thinking was ignored in historic art. Modern art pursues its search in an intensive way and is occupied with little else, whereas historic art relied upon common realities for its suggestive meaning.

With such high objectives before it, one would suppose that contemporary art would be ideal for the display of Christian truth, guiding us into the apprehension of the divine majesty, the divine attributes, divine love and the drama of redemption, high and noble suggestion for our affairs in this life, our love one for another and our growth in grace. But it is not so. Christian truth is largely ignored and at best is regarded as a side issue. Considerable credit is due to modern artists who have tried Christian themes, but their efforts are mostly obscure and unknown and are regarded as curiosities.

It appears then that modern technique can hardly be useful for the Christian theme, simply because it is not social. It is beyond common understanding. Its varying experiments seem, rather complacently, to be their own satisfaction, quite limited in appeal and arbitrary in their announced purpose of penetrating to higher truth sensed by some but not all.

Artists belong to their times and tell the truth, or part of the truth about it. The problem is deeper than that; it is the age itself with its dominant secular thinking and interests, and particularly its intellectual leadership. It is no wonder that most people are confused. There can be no return of Christian art to our times until people as a whole think in Christian terms and are serious about it. For sometimes, to judge from contemporary fiction, it seems as if society of our age is like that before Noah's flood when all the imaginations of the thoughts of men's hearts were only evil continually. This is not true at all, and literature gives a false picture, but it is a picture and is influential in its overemphasis.

But to say that Christian art is all over is to say that Christianity is all over, an assertion which will not bear analysis. There is really no end to Christian thinking, and correspondingly to Christian art. To say otherwise is to assert that Christian art was all over before Leonardo da Vinci, or at least it was ended by the sublime creations of Michelangelo. There was nothing further to be said, but then came Rembrandt. And all of these are credible and understandable and lead the observer into the realm of faith and grace. No one of the historic masters said it all, or the last word. There is no reason why artists cannot carry on. It all depends on the age and what men want. For where our treasure is there will be our heart also. We wait for the time when our young men will see visions.

THE ANNUNCIATION Tsuguharou Foujita Japanese 1886—



The Church with Its Sleeves Rolled Up

(Here is a chance for American Christian youth to spend next summer in creative work abroad. The ecumenical work camps are sponsored by the Youth Department of the World Council of Churches.)

Location. Definite locations for the 1951 camps will be worked out with the youth councils in various countries. It is anticipated that there will be camps in the United States, Latin America, Japan, the Philippines, and in a number of European countries—France, Germany and Italy.

Requirements.

Age: Over eighteen as of June 1, 1951.

Language: Generally speaking, for the European camps French or German is required, except for Italy, where either German or French is helpful. Spanish is required for Latin American camps. Japanese is not required for Japan.

Experience: Previous experience in work camps or related experience in small volunteer service projects is desirable.

Physical examination: This is required after acceptance, on a form to be supplied by this office.

Expenses. The average expense for the summer in Europe will be at least six hundred dollars; in the Far East, nine hundred to a thousand dollars. Since there are, unfortunately, no scholarships available, we suggest that those who need financial help seek it, *after their acceptance*, among friends or from their local church,

youth council, or student association. Those who are accepted will be asked to pay a two-hundred-dollar deposit immediately upon their acceptance to provide a working balance with which to secure passage.

Duration of Camps. Campers are expected to stay in a camp for the duration of a particular period, usually a minimum of four to six weeks.

Leadership. Applications are especially welcomed from those who would be in a position to act as leaders, who have a command of French or German or Spanish. Limited financial assistance is available to leaders when necessary. Previous work camp experience is expected.

Transportation. Final acceptance is conditional on the availability of transportation facilities.

Application Date. Early application is desirable but applications should surely reach the office before March 1, 1951, in order to allow ample time for consideration of each applicant's references by the screening committee.

Address all inquiries to:
Ecumenical Work Camps
110 East 29th Street
New York 16, New York

PRESUPPOSITIONS FOR WORK CAMPERS

The World Council of Churches assumes of everyone who makes application for an international work camp:

1. *You are able and willing to work.* These are World Council of Churches work camps. This means that work has a primary place, but work in a particular spirit and for a particular reason. There are many ways in which that spirit and reason may have expressed themselves in your life. Membership in a church and denomination in itself is insufficient proof

that you have the quality of spirit and purpose which work camps require.

The World Council is sponsoring work camps in recognition of the unique contribution to international understanding and good faith which work in common can make—and at the same time in recognition that work in itself is hopelessly inadequate for the redemption of social situations or of people apart from the spirit and will of God which inform it.

2. *You love people.* While an intellec-

tual interest in international relations and in the culture and history of Europe is important, it is more important that you love people. A person who has a genuine and whole-hearted love for people can make an incalculably more significant impression than one who is neutral, indifferent, or remote.

3. *You are going to Europe to share.* European young peoples are hungry to meet mature, thoughtful, understanding Americans and dedicated Christians. Sharing the life of European youth even in the relatively favorable, friendly atmosphere of a work camp can be a searching experience.

4. *You will bring some resources.* If you can, we hope you will bring small musical instruments, songbooks, records, worship materials, etc.

5. *You will accept responsibility to the group of which you are only a part.* You will be living, twenty-four hours a day, with people of very different experience and backgrounds. Living conditions are not comfortable. Tents leak. In spite of these discomforts, you will have thrown in your lot, for better or for worse, with this group.

You will be willing and interested to take part in discussions and worship. Some camps will be intensively Protestant. Others will, rather, simply be informed with a spirit of Christian faith, without intensive study. You should indicate your preference.

6. *You will try to identify.* Since social customs vary greatly among the different countries, you will try to identify yourself with the life of the country in so far as possible.

7. *You will in no way participate in black market currency exchange or other black market operations.*

8. *You will work for a fixed period of time.* This will probably be four weeks. During this period you will spend week ends at the camp or near it, with small groups of campers if not with the whole camp.

9. *Your parents will agree to your going, in France or wherever appropriate, on small, mixed camping trips without chaperonage.* Former campers have found these week-end trips often the most meaningful part of the summer, especially in a large camp where this kind of trip is a means of knowing other campers better than the life of the camp permits.

10. *You have or will have adequate command of French or German.* This is fundamental, both for your sake and for the sake of the camp.

11. *You will be willing to accept whatever opportunities may come, after your summer, to talk about your experience.*

motive

CAN I FORGIVE?

By Barbara Anne Stewart

Here's something a group can do to interpret Jesus' famous answer to Peter.

NARRATOR: The disciples had been listening eagerly to the challenging words of Jesus—it was exciting to hear him—he was so full of joyous enthusiasm, and, at the same time, what he had to say dug down into the depth of their souls—and brought them face to face with themselves—as they truly were.

CHORUS: His words dig down deep—they bring you face to face with yourself—as you truly are.

NARRATOR: These disciples wanted to question their Lord—particularly about this business of forgiveness. Jesus had said they must forgive others—else how could their heavenly Father forgive them. He had taught them to pray and say, Forgive us our trespasses as we forgive those who trespass against us.

CHORUS: Forgive us as we forgive others, as we forgive others.

NARRATOR: This was something different. Peter asked:

PETER: Master, how many times am I to forgive my brother, when he wrongs me? Seven times?

NARRATOR: Jesus said to him, Not seven times, but I say to you—seventy times seven.

CHORUS: Not seventy times but seventy times seven—seventy times seven—seventy times seven. (Get continually softer.)

NARRATOR: This man who said forgive your brother seventy times seven when he wrongs you—did he know what he was talking about? Did he know what it meant—how far it went—seventy times seven—forgive a person four hundred and ninety times? Did he know what that meant?

VOICE: It was in the spring of the year. Thousands of people had crowded the city at the time of the annual festival. But there was one person who would not attend. He was hanging on a cross at a place called Golgotha. He had had his head pierced with a crown of thorns—each thorn tearing at his flesh like a steel claw—his feet had felt human hands drive long nails into them—feet which had walked upon the little hills of Galilee—feet which carried him into the homes of his

friends—to the bedside of the sick and afflicted—into the temple of worship.

CHORUS: Long nails were driven into his feet—pound—pound. (Pounding continues under next speech.)

VOICE: He had watched his fellow man drive those huge nails into his hands—(pound—pound) those hands which had lain softly upon a child's head as he said, Blessed are the little children for of such is the Kingdom of Heaven—those hands which had healed the sick—had been a comfort to his friends—those hands that had been lifted to God in prayer—now they were nailed to a cross (pound—pound). But that was not all—they jeered at him, and made fun of him.

CHORUS: If you are the King of the Jews, why don't you save yourself? You have saved others—but you can't save yourself. He can't save himself. He! The King of the Jews can't even save himself. Ha!

VOICE: They jeered at him—they thrust a spear into his side.

CHORUS: They stuck a spear in his side when he was nailed to the cross.

VOICE: He was thirsty and they offered him vinegar.

CHORUS: Vinegar!

VOICE: But in spite of all that, his eyes—those kind eyes—were filled with a strange combination of sadness and hope and love—he turned to those who were killing him, those who were torturing him, with a look of loving sympathy—and he lifted his face to God—and said, Father, forgive them, for they know not what they do.

CHORUS: Forgive them, for they know not what they do. Forgive them, for they know not what they do—they don't know—they know not what they do—O, God forgive them!

NARRATOR: Seventy times seven (questioningly)—did he know how far that went? Yes, he knew. He knew what it meant to forgive seventy times seven.

PETER: Master, how many times am I to forgive my brother when he wrongs me?

CHORUS: I say unto you seventy times seven.

NARRATOR: And he knew what that meant.

Shouts and Murmurs

Buried was the bloody hatchet,
Buried was the dreadful war-club,
Buried were all warlike weapons,
And the war-cry was forgotten.

HIAWATHA AND THE RED PEACE PETITION

A report from Hollywood states: "Fear that a motion picture dealing with the life and exploits of Hiawatha, Onondaga Indian chief of the fifteenth century, of whom Longfellow wrote in his classic poem, might in the present temper of the country be regarded as communist propaganda has caused Monogram studio to shelve such a project.

"It was Hiawatha's efforts as a peacemaker among the warring Indian tribes of his day which brought about the confederation of the five nations that gave Monogram particular concern, according to a studio spokesman. These, it was decided, might cause the picture to be regarded as a message for peace and, therefore, helpful to communist designs."

Although the Stockholm "peace" petition circulated by the Reds is a known phony, it was not hitherto public knowledge that 100 per cent Americanism was expressed only through zeal for war. It has taken Hollywood to make that discovery.

—from *Chicago Tribune*, September 15, 1950

Astronomers reported great interest last month in a star that grew a thousand times brighter in a week and appeared determined to stay bright.

Dr. Harlow Shapley of the Harvard Observatory explained that the star was "uncommon" because of its slow rising. Most nova, or unstable stars, he said, flash suddenly to great brightness but fade in a few hours or a day.

But this nova, discovered by Dr.

Franz Zwicky of the Mount Wilson Palomar Observatory in Los Angeles, refused to fade until today.

The Harvard Observatory said Dr. Zwicky reported:

"The nova, after some crazy doing, has now settled down."

That ungrammatical philosopher, Mr. Dooley, uttered a profound psychological truth when he remarked to his friend Hennessy: "I don't like a Spaniard any more than you do—I never seen one."

There is the battle between science and the humanities. Grants-in-aid, whether from business or government, rarely go to historians or philos-

ophers. "In the sciences," complains Yale's Dean William C. DeVane, "the project needs the support; in the humanities, the man needs support." Unfortunately, he feels, men are losing out.

In 1770 the British Parliament passed a law against obtaining husbands by false pretense, that read as follows:

"That all women of whatever age, rank, profession, or degree, who shall after this act, impose upon, or seduce and betray into matrimony any of his majesty's male subjects, by virtue of scents, paints, cosmetics, artificial teeth, false hair, Spanish wool, iron stays, bolstered hips, or high heeled shoes, shall incur the penalty of the law now in force against witchcraft and like misdemeanors, and the marriage under such circumstances shall be null and void."

—from the *Houston Altrusa Club Bulletin*

Jesus: Fact, Fiction, and Faith

(Continued from page 8)

without regard to merit, and on the basis of the New Testament's thought of Christ, God so loved the world."¹

That is faith beyond fact and fiction. It neither denies nor ignores the fact, but it goes beyond it because its truth cannot be demonstrated as the world counts demonstration. Discipleship is always a daring, a venturing into "the seas of God." But it is a venture in faith: the seas may be never so broad nor so deep, but there is always the conviction that they are "of God."

This faith goes beyond fiction because it reaches deep into men's hearts and calls forth that which answers to the gracious call to arise and go forth out of death into life. It is deep speaking unto deep: from the depths of love God speaks; from the depths of need—from his frustration and futility, from lostness and despair—man answers. And in the response

of faith there is salvation and life and that at-one-ness with God which is the transformation of life—the miracle which can be known only by faith and through faith.

And until we know Jesus in this way we shall never really know him at all.

V

One last word, a closing quotation from Browning's poem "Bishop Blougram's Apology," ending with a question which each of us must ultimately face:

This good God—what he could do, if he would,
Would, if he could—then must have done long since:
If so, when, where and how? Some way must be—
Once feel about, and soon or late you hit
Some sense, in which it might be, after all,
Why not "The Way, the Truth, the Life"?
What think ye of Christ, friend? When all's done and said,
Like you this Christianity or not?
It may be false, but will you wish it true?
Has it your vote to be so if it can?

¹ *A Guide to Understanding the Bible* (New York: Harper and Brothers, 1938), p. 47.

CELLS and SYMBIOSIS

INHABITANTS of a little Alpine village watch a drama enacted on the eve of every climb up yon mountain: persons, heretofore strangers for the most part, band themselves together with each other and with their chosen guide. Already, even before a step has been taken—alpenstock in hand and knapsack on back—theirs is togetherness, of a kind. They have elected, each voluntarily, to “belong.” Why? Because there shining before the eyes of each is the mountain, daring them up; and there burning in the heart of each is his goal, his very own individual goal. When goals coincide, people find it easy to initiate fellowship.

Initiate, that is. Further chapters are to come—of growing fellowship or growing rifts as harsh and obvious as the crevasse rifting the glacial white. An Alpine rope will bind them together. The party will have a guide who has been over the way before. When tiredness sets in or storms beat around the jagged crest, individuals who might otherwise be tempted to turn back or sink in the deceiving snow, will gird themselves up the sturdier—determined in the presence of the others to climb like men, not to be the ones to let the others down.

MAYBE a far cry, maybe not, from fellowships-of-prayer or cell groups on a comfortable college campus:

—individually chosen goals that coincide, and thereby cause a gravitating-together of persons burning with those goals. Query we may each ask ourselves: What goal or goals claim me irrevocably? What absurdly adventurous thing (absurd in the eyes of “common sense” or “the world,” perhaps) has my Christian faith demanded of me? What dream pulls me up, *demanding* I climb—as the Matterhorn dares the intrepid? If my mountain is, for the moment, hidden in mist of doubt or fog-ridden theories or theologies, have I the patience to hold myself poised in trust until the sun of revealed truth brings it forth into bolder, clearer outline?

—a voluntary banding-together on the basis of this dimension of shared goals, initiating something that may grow into richer fellowship extended to other dimensions. In prayer groups, as in climbing, the unfolding is gradual. It does not

BY
**CLARICE
BOWMAN**

spring into full bloom. It is a growth, like edelweiss flowers peeping up through snow. Individuals, therefore, should not lean too heavily their weight upon the prayer-cell at the very beginning; let each stand on his own feet, do his own climbing, all carrying the same rope and all ready to help each other when a cry comes. Later, when fellowship has grown stronger and sent its roots down deeper, he can lean harder.

—all equipping themselves with that which is needed for climbing—techniques, shall we call them, of prayer and worship. Let us not despise techniques—the folkways for worshiping that others have found helpful; rather, let us explore (see Donald Campbell, *Adventuring in Prayer*; Madame Guyon, *A Guide to True Peace*; Francis de Sales, *Invitation to a Devout Life*; Rufus Jones, *New Studies in Mystical Religion*; Clarence Seidenspinner, *Form and Freedom in Worship*; Bowman and Harper, *Power Through Prayer*; Thomas Kelly, *Testament of Devotion*; Toyohiko Kagawa, *Meditations*; Sheldon Cheney, *Men Who Have Walked With God*; Thomas Kepler, *Fellowship of the Saints*—to mention a few references; there are others of commensurate or higher value). Outward equipment may prove helpful: a room for the prayer-cell to meet that is assured of privacy and a reasonable degree of quiet (is the “reasonable degree” about all one can expect nowadays?), a place hallowed if possible by prayer-times of individuals as they have come to kneel amidst the busy rush; some browsing-books to open “doors into light”; perhaps (but not always lest we come to depend too much upon it to set the rhythm of our spirits in motion) a “worship setting”; our Bibles; maybe hymnals. But more important than outward equipment for group-gatherings (the pick and alpenstock), is the inward equipment of skills, the know-how of prayer that is learned not through reading alone, but through *doing*; and the know-how of group-sharing that is learned, likewise, through *doing*. (More about that later.)

—ascription to the Guide of all praying hearts his rightful place . . . in worship, we look up, and not just at each other . . . we seek to follow *his* leading, and not just our own (trouble with too many so-called “worship programs” is that they have a human “leader” and there is not enough group-spontaneity in following the Leader).

IS that enough about how a cell group gets started? It just, well, gets started. As with every different group of climbers up every different mountain, the steps will vary according to the terrain and the pace a group is ready to take—even with the seasons, for there are “seasons of the spirit” as of weather. The important thing is to (1) watch closely what steps *need* to be taken; (2) provide any further equipment needed; (3) move at the pace the group wishes—though some may at first try

to rush ahead in fury, only to become spiritually breathless, others may take a distressingly long time catching step (the intimacy of a fellowship group affords practice, sometimes distasteful and distressing, in Christian forbearance and patience and group-mindedness as over against ego-mindedness). Particularly let it be remembered that probably *every* group will experience plateaus: times when, meeting after meeting, it will not appear that noticeable ascendancy has been made. Like the plateaus in learning, these “landings” may serve a needed function in spiritual climbing, provided we (1) do not mistake them for the summit, and (2) do not grow weary of their sameness and plunge downward in disgust. Many groups have given up at the first plateau.

FROM the biologists we draw a term designating an organic group association (in biology of insects—ants or bees), individuals fused together in a living whole, each performing a needed part, with no visible “head” but all sharing responsibility: *symbiosis*. As communion with God is the ultimate goal, so symbiotic quality of fellowship in him may be both the goal worked toward, and the method: in the words of the late Rufus Jones, “just a fellowship of persons seeking to form a living organism through which the life of God could reveal itself.” Such fellowship must grow from the inside out; it cannot be imposed from the outside in, by “items on program,” or “organized officers or committees.”

An earnest inquirer pleads, “But don’t we have to have some ‘program material’ for our cell meetings, and somebody ‘getting up the plans’?” Begone with paraphernalia, with preoccupation with things! Usher in the freedom of spontaneity, of sincerity, of simplicity. Let everyone relax. Let go, let God. A thought, haltingly spoken from someone’s heart, may mean more to the rest of the group than reams of excellent secondhand material. A cell group becomes a kind of spiritual perambulator: causing us to learn to walk for ourselves!

SYMBIOTIC meetings are not agenda-ridden, harried with “now-we-must-get-on-with-the-next-item.” Silence allows for the upwelling of deeper springs of thought. Any speaking is spontaneous and free. If a problem is being discussed, there is a spirit of give and take, of quest—not of “I must defend my idea against yours.” Gradually, a “mellowing down,” a “sense of the meeting,” a creative building or blossoming forth of new ideas. All together reach a point none could have reached alone. And strangely, when they come back together they will have adventured beyond. The amazing thing happens in symbiotic groups that Brother Lawrence said happened to individuals that “he whose soul is set to the gales of God goes forward even in sleep.” Such groups go forward even when apart. Such can be explained only as a “work of grace”—and it is amazing. Our feet have meanwhile been planted on higher ground. We climb, not in our own strength alone.

Appearance

The Situation of German Students

and

by Gunther Rampenthal
Translated by
R. Carl Phillips

TRUTH

ONLY that man can demand from life that it be good to him, who himself is good to it. Present circumstances are not changed by clever recipes, nor by new revolutions, except when the revolution takes place in man himself. Man must simply find the courage to become a human being again, to free himself from the influence of the mass, and that with all the strength which his soul and mind place at his disposal. That is to say, be able to believe and want to understand. He who recognizes his duties as God-given commandments, he who believes in a world order at the center of which stands man, *he* possesses that strength which is necessary to turn our crisis-ridden times, and his own life, back to that which is good.

If these axiomatic observations be transferred to the conduct of German students, a situation results from which is to be seen that unfortunately the mass of German students does not meet these demands.

That our times are different cannot be recognized as an excuse. For the times are never anything except the expression of what men make them. So let us look first at the circumstances under which the German student must carry out his studies.

Formerly it was not difficult to recognize a student by his clothing, social relations and conduct, as he was seldom found occupied with anything—except love of wine, women and song—which was not directly connected with the university. Today, on the other hand, the student is advised, along with his studies, to carry on a

secondary activity. Thus many earn their school expenses and living as newsboys, night watchmen, waiters, construction workers, etc. So they have scarcely time today to devote themselves to the former academic customs, and it can only be outsiders who want to set up the old student clubs again. The majority of German students need all their forces just to finance their studies. In this connection, it is astounding with what will power and perseverance they work at it. This attitude would be praiseworthy if the young people would really carry out their study program in the sense of a genuine academic education, if it were for them a question of educating themselves in order to work for the common good. It is with them, however, more the question of a profession than of an education. It is not difficult to prove this weighty accusation.

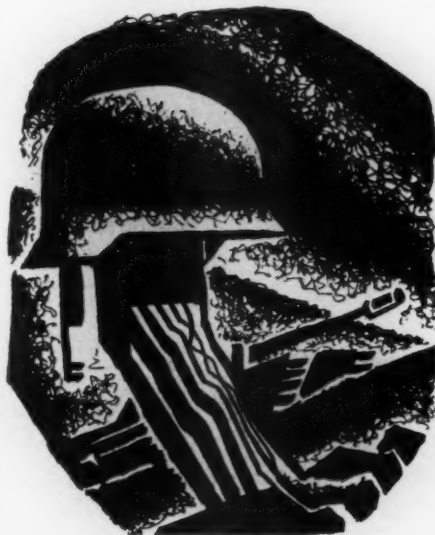
Land Hessen has today, according to official figures, 10,000 students. In

the whole province (Hessen), meanwhile, only 22,000 college-educated persons are employed. That is to say: only a very limited part of the students can hope for a position in the profession for which they train in college. These figures are made even clearer when one considers them in individual groups. In Hessen there are 600 positions for magistrates and government attorneys, and there are at this time an equal number of barristers in training and 2,400 students of jurisprudence. Among the lawyers who are examined yearly, not more than one third can possibly be accommodated in justice, law and business.

THE situation in advanced teaching is not much different, while the situation for medical students is so unpromising that the proposal was submitted to the rector of the University of Göttingen that entrance to medical school in all Western Zone universities be barred immediately.

These short statistical data may serve to point out that circumstance which more decisively illuminates the situation than the apparent application with which the young people pursue their studies.

The professions calling for college-trained individuals are overfilled for years to come. Responsible authorities continually pointed this out. The flow of students, however, did not diminish. How is one to explain it? There are two possibilities: Either the German student is blind, and devotes himself, without further ado, to a dangerous error, or he is really concerned with an academic education, which



he seeks to get, for his own good and for that of humanity, from the universities. The latter case would be fortunate; it is, however, not applicable in any way to the great mass, even when the special circumstances are considered. No consummate insight is needed to confirm how little most of them are concerned with earnest study in the sense of a Humboldt. Earning an easy living, money, outward security and recognition mean more to them. They look upon knowledge as a way to a respected profession, but they should seek in it a way to mankind.

HOW much their own humanity, even their sound human understanding, has already suffered is to be seen from the fact that they are no longer in a position to recognize with what absurdity they fight towards a goal which does not exist at all. Having become "mass human beings," they wallow laboriously from mile to mile along a way, they believe fanatically and without circumspection in a future which cannot be proffered them, and by this course they will reach the exact opposite of that of which they dreamed. They began this course because they had fallen and are fallen into the fateful error, that in Germany one has only to graduate from a university to have acquired a complete education, high consideration, and a ranking profession (i.e., profession befitting his rank), as was actually the case in a time gone by.

BUT our times are different ones. And haven't the past years shown, unfortunately, that those very circles had less education than those upon whom they so haughtily looked down? They had even then no discernment, no conscience. They were, for the most part, nothing but the willing tool of a reprehensible force which promised them consideration and money. They are the very ones who should have acted, at least on the grounds of their education, with a consciousness of responsibility. But they themselves succumbed to the dangerous error of seeing their welfare in naught

else save in a well-paid, respected and secure position. One cannot refrain from drawing a comparison with the conduct of most of the present students, although the greater part of them will be intelligent enough to ward off this and similar approaches from themselves. For their strength is a dialectical intelligence. Indeed, no examples are needed to be able to prove this.

IT should not be overlooked, however, that there are students who are really concerned with an education, whose thinking is not directed toward ends to be gained and on rationality, who do not struggle sullenly and blindly for positions requiring college training, but rather strive toward spiritual knowledge, truth, understanding and toward a moral human being. These are also the young people who have become the spokesmen of German students. One can only wish them strength, that their words may find at home and abroad that response which is so especially valuable for our times. Because our times need, more than ever, men capable of jolting awake the masses, who point out to them the dangers which threaten them because of lack of discernment and of indifference concerning good and evil, and which would end in moral bankruptcy, if in responsible positions—as they will have to be filled by college men—men rule who develop nihilistic activism where they should follow ethical motives.

THE TEAR

by Louise Louis

Feel it drop upon your hand—
Salt of wound you understand.
Warm as breath. Shattered belief!
Crystal of a global grief. . . .

Louise Louis, whose home is in Brooklyn, New York, has much published poetry to her credit.

Christian Students Behind the Iron Curtain

RECENTLY, members of the student Christian group at one university in Eastern Germany launched an evangelistic campaign on their campus. Approaching communist students with conversations about God and his law, about the gospel of Jesus Christ and his forgiveness, the students were soon denounced by the local authorities, taken into custody and placed on trial. The local press labeled them "a band of fascist provocateurs." And, in the anxious weeks which followed, awaiting sentence, the students were taunted with threats of "political judgment."

Of this tense period, one student later wrote, "In those days, the words of the Bible gained new weight. Our devotional services were well attended, and the congregation grew together. We experienced something wonderful, and we came out undamaged! We do not clearly see the reasons why, but we accepted this preservation, as out of God's hands."

With the release of the students, many new faces appeared at Bible study meetings of the group. Most evident among a weekly intercessory prayer group were those who had been on trial, and who said of their accusers, "What else is there left than to love them in the name of one who died for sinners?"

Faced with many reports like this, the struggle of Eastern students has become a constant challenge to those in the West. Many students, feeling called to go into the Eastern Zone, are now preparing for a hard and dangerous ministry—that of Christian witness in communist lands. There exists also a great need for doctors in the Eastern Zone. The German government has provided all kinds of facilities for immigration, and if the West can send Christian doctors, they will have availed the Church of unexpected and sorely needed opportunities to spread the gospel of Jesus Christ.

motive

Think on These Things

by Harold Ehrensperger

WE become like the things we think about. Great thoughts need not be removed from us. They are ours for the taking, but they will never be truly ours until we make them part of our everyday life. For the valuable moment of eternity caught at any time—*think on these things*:

Desire is never satisfied by enjoyment of the objects of desire; it grows more and more, as does the fire to which fuel is added.¹

To be free from desire, from the illusion of personal interest, is the true nonaction and not the physical abstention from activity. When it is said that works cease for a man who is liberated, all that is meant is that he has no further present necessity for works. It does not mean that he flees from action and takes refuge in blissful inaction. He works as God works without binding necessity or compelling ignorance, and even in performing work, he is not involved. When his egotism is removed, action springs from the depths and is governed by the Supreme secretly seated in his heart. Free from desire and attachment, one with all beings, he acts out of the profoundest depths of his inner being, governed by his immortal, divine, highest self.²

Everything that liberates the spirit without growth in self-mastery is dangerous.³

*A man who is a law unto himself . . . his law is ceaseless becoming, evolution to no end, emergence to no purpose. He knows motion but he cannot know rest.*⁴

The price of freedom is its obligations not its rights. No man can draw a free breath who does not share with other men a common and disinterested ideal.⁵

Socrates' last words were: I prefer what may be good to what I know to be bad.

The true nature of anything is the highest it can become. This is Aristotle's comprehensive principle.

The Dhammapada speaks of taming the mind, for a tamed mind brings happiness. A well-directed mind will do us more service than can a good father or a good mother.

Thank God every morning when you get up that you have something to do that day which must be done, whether you like it or not. Being forced to work, and forced to do your best, will breed in you temperance and self-control, diligence and strength of will, cheerfulness and content, and a hundred virtues the idle never know.⁶

*There is nothing more dangerous than to avoid danger; nothing so annihilating as timidity.*⁷

COULD YOU BE YOURSELF ONE OF THE "LOST"?

ARISE, THEN, AND BECOME A SAVIOR.⁸

Thomas a Kempis speaks often of "forsaking" oneself. When a man forsakes himself he gives up himself—but always to something other. When a man is forsaken by his friends he is miserable. He is acted upon. But when a man forsakes himself he is the active one. He cannot escape from himself until he finds refuge in something greater. Then a man possesses much more than himself. He may possess God! Then, indeed, is he free, and not forsaken.

To release the power in a human soul, it may have to be broken, just as the atom had to be broken to release its force. In *The Bomb That Fell on America*, Herman Hagedorn makes God declare that he must get past

"a deal of ego to release the power that is packed in the soul of man." God keeps shooting his rays toward the nucleus, and the charged field keeps fending them off. When God gets through, we see things happen that look like miracles. They aren't miracles, they're just the soul of man coming into its own, "freed at last to be itself."

John Bunyan resolved to run when he could, to go when he could not run, and to creep when he could not go.

Like the bee its sting, the promiscuous leave behind them in each encounter something of themselves by which they are made to suffer.⁹

When the soul is overcome by passion its memory is lost, its intelligence is obscured and the man is ruined. What is called for is not a forced isolation from the world or destruction of sense life, but an inward withdrawal. To hate the senses is as wrong as to love them. The horses of sense are not to be unyoked from the chariot but controlled by the reins of the mind.¹⁰

"So much the rather thou celestial light
Shine inward, and the mind through
all her powers
Irradiate, these plant eyes, all mist
from thence
Purge and disperse, that I may see
and tell
Of things invisible to mortal sight."¹¹

1. Manu
2. S. Radhakrishnan
3. Goethe
4. Nicodemus in *Midnight Hour*
5. Saint-Exupery
6. Charles Kingsley
7. A. R. L. Sheppard
8. Edward Carpenter
9. Palinurus in *The Unquiet Grave*
10. Bhagavadgita, 62 and 63
11. Milton

MUST MEN FIGHT?

Soon the carols, in a few days the chants, the salutations, and the benedictions: "Peace on earth, good will to men."

Or this Christmastime someone will quote a newer version of Scripture: "Peace to men of good will."

But Christmas, 1950, will hardly see the war machines cease their building, the generals stop their planning, nor the hammer and the eagle cease their pounding and pecking at each other.

Is that asking too much: for men to stop their organized warfare? Must men fight? Is it possible to forestall the demonic urge to destruction? Can men of good will have peace?

Hardly, says Kurt Singer,¹ for the origins of our attitudes of conflict reach far back, into the nodal points of history, but are also ever-present. His book, *The Idea of Conflict*, suggests a partial, though provocative, philosophy of history in the story of the struggle of man against the irrational forces both within and without. He has a theory, however erratic, of life and destruction.

No spiritual powers of a superior order keep subordinate the nihilism of today. A Hobbesian war of everybody against everybody threatens. Strife is within the inner sanctum of the soul: Nordic legacies glorifying annihilations; Grecian archetypes sleeping in the nonconscious realms of being that use conflict for displaying fortitude of mind and soul; the Christian myth which is infused with the power of love but conceives it in terms of conflict and war; finally and most important for Singer, the Iranian bequest of the struggle of darkness and light, good and evil, and eternal war in the heavens and on earth.

Unquestionably the study of myth patterns can tell man a great deal about himself. The growth and decay of civilizations have so many parallels that some of the timeless and recurring

aspects of life, common to all, can best be told by the myth. But is man a captive to the irrational?

The patterns of neighborliness and sainthood studied by Pitirim A. Sorokin² suggest, at least, that man can will a state of society characterized by patterns of conduct quite opposite to those of brutality and remorseless conflict.

In the first of a series of studies prepared by the Harvard Research Center in Altruistic Integration and Creativity, Sorokin continues his mixing of philosophy and sociology. He insists upon the familiar conceptualizing of his research, a method which makes the statistical sociologists quake with rage, but I like it.

Sorokin believes that "an exuberant blossoming of ethical creativity seems to be the most desperate need of humanity today. Mankind will survive if there are no great scientific or philosophical or artistic or technological achievements during the next hundred years. But this survival becomes doubtful if the egotism of individuals and groups remains undiminished; if it is not transcended by a creative love as Agape and as Eros—love as a dynamic force effectively transfiguring individuals, ennobling social institutions, inspiring culture, and making the whole world a warm, friendly and beautiful cosmos."

This beginning study in love as a life-giving force tries to give some statistical evidence concerning the techniques of the "production" of love, its "accumulation," and its "circulation." It is a study of American good neighbors taken from nominations to the late Tom Breneman's "Breakfast in Hollywood" radio program and another, smaller, group selected by Harvard students. To the good neighbor study is added a statistical survey of official Catholic-Christian saints, i.e., those canonized.

If there is to be peace, it will be

because of persons of love, Sorokin's book insists. The men and women who act in a neighborly manner do so, almost exclusively, from religious motivations. "... for the overwhelming majority the way toward altruism merges with the road toward God and religion. So it has been, and so it continues to be."

The dust jacket of Ashley Montagu's *On Being Human*³ quotes Sorokin's commendation: "It is a book that truly deserves to be a best seller. It is a *must* book for all intelligent persons. I recommend it without reservation."

Montagu does not believe for a moment with Singer that man is tied to nonconscious needs for conflict. Rather, he insists that the evidence points toward an assertion that the true potentialities of human nature are cooperation and love.

He is a little optimistic about human nature. A mature religion, certainly it is true of Christianity, could not say as does Dr. Montagu: "All human beings want to be good. All human beings want to be happy." It is this superficial optimism ("If man can but be persuaded to try living in cooperation with his fellow men, he will discover that it is no more difficult to do so than to say so.") against which much of the most creative contemporary Christian thinking has revolted. There are depths of potential evil in man as surely as there is the motivation to mutuality. Kurt Singer's archetype patterns deep in the being of man are possibly closer to the truth of man's psychology than the claim that conditioning in the direction of the right values will make everything right with the world.

Making allowance, however, for this rather naïve brushing aside of man's capacity for evil, *On Being Human* is an important contribution to any discussion today of why it is that men fight. The claim, for which considerable scientific buttressing is given, that man is really made for cooperation, is not far from the words of Jesus in the Gospels. The principle of love embracing all mankind, seeking one world, a brotherhood of peo-

motive

ples, is not strange to the New Testament. Montagu repudiates the claims of an earlier generation of biologists and sociologists that life is essentially a fight, a struggle for survival and the fightingest survive. For all this we owe a real debt to this book. If he did not so completely ignore evil I could do nothing but praise this book. In spite of this, I think it should be very widely read.

A claim quite similar to that of Montagu is made by the co-ops' staunch apologist, James P. Warbasse, in *Cooperative Peace*.⁴ He also insists that cooperation is a natural law. Men can, he says, defy the natural laws of working together, but the result is distress, poverty, pain and warfare. Only the cooperative animals can survive and man had better learn this lesson soon.

As with Montagu and Sorokin, Warbasse is concerned with the means of living together. Sorokin seeks acts of altruistic love. Montagu would have man conditioned in the values of brotherhood. Warbasse believes that a self-conscious cooperative movement is the way, patterned after the ideas of the pioneers of Rochdale.

Warbasse is as optimistic as Montagu: "We live in a harmonious universe. Harmony is life. Lack of harmony is death. War is the sign of violation of natural law. What man calls cooperation is his way of trying to conform to that law. And in that law, he may live in abundance and in peace with his fellow men."

The way to know that law is to learn that happiness is the object of life. Again the Christian must demur. Happiness is not the goal of life; the purpose of life is finding and doing the will of God. Happiness sought for its own sake grows stale and bitter. It comes, rather, as a by-product of seeking God's way.

But it can be said with confidence, and the documents of the Scripture and the Church back the assertion: Men can live together in peace; organized warfare is not God's will. It requires to be said that while objects must be registered, Sorokin, Montagu and Warbasse are on the side of the

angels and Singer is good for tempering their argument.

- (1) *The Idea of Conflict by Kurt Singer, Cambridge University Press, \$1.75.*
- (2) *Altruistic Love: A study of American Good Neighbors and Christian Saints by Pitirim A. Sorokin, Beacon Press, \$3.*
- (3) *On Being Human by Ashley Montagu, Henry Schuman, \$1.95.*
- (4) *Cooperative Peace by James Peter Warbasse, Cooperative Publishing Association, \$3.*

IF YOU CAN GET THE MONEY BUY THIS BIBLE

The editors of this most excellent edition of the Bible quote from a book of the Apocrypha, II Maccabees, to start their preface:

We have been careful, that they that will read may have delight, and that they that are desirous to commit to memory might have ease, and that all into whose hands it comes might have profit.

They reached the Maccabean injunction. Readability, scholarship and good sense have been combined into this new Bible. The old, tested, poetic words of the King James Version live in a new frame.

The editors of *The Dartmouth Bible* have done a most excellent job of removing many of the barriers to reading the Bible. They have added many enticements. After nearly a decade of work, they have abridged where shortening would add to the readability but not lessen the understanding. They have even added sections of the Apocrypha, formerly a part of the King James Version but left out of most Protestant Bibles during the last century.

They have helped the reader to be the master of his text. The intelligent student will be delighted with the aids the volume contains. Complicated versification and chapter divisions have been minimized so that a section can be read as a continuous narrative, but identified if desired. The books are arranged in a sensible

sequence. Titles and paragraphs are used effectively.

Included are a multitude of scholarly aids. Outside information that helps in the understanding of the text is liberally, though tersely and skillfully, interlaced with the text. Good notes close most of the books and brief prefaces introduce them. An excellent index will appeal to the serious student. Maps and other guides are utilized.

There is only one serious disadvantage to the volume—its price. Some way ought to be found to produce it more cheaply. But even the \$7.50 can be scraped up by most students if they really want to.

Why pay \$4.50 for a Bible you are not going to read when for \$3 more you can get one that is fun as well as profitable to browse through or seriously study? This book is worth neglecting a lot of other books. If you want it badly enough you can get it.

And you ought to desire that it be in your room at college, the beginning of a solid library. Or should you be the fortunate possessor of a lot of books and think the price too high, sell some of those inconsequential volumes and get this Bible.

The Dartmouth Bible is worth the possessing, even at the point of some sacrifice.

(*The Dartmouth Bible, edited by Roy B. Chamberlin and Herman Feldman, Houghton Mifflin Company, \$7.50.*)

NO LOVER'S QUARREL

The secretary of a most discerning gentleman reported that when copying for him the paragraphs he wanted to keep, the thoughts he cherished as companions to think upon, she found quotes from Antoine de Saint-Exupéry as numerous as all others put together. When he reads this new posthumous volume, *The Wisdom of the Sands*, his notebook is bound to swell considerably.

de Saint-Exupéry requires sharing. The sheer beauty of his writing asks that someone listen as you read. The turn of his parables is exciting to the reader, and he wants to tell about it.

This happens even when you dis-

agree with his ideas. de Saint-Exupéry was by vocation the very epitome of this new age of machines in the air—an aviator. But he had a quarrel with our civilization; and not a lover's quarrel. He hated the trends of the time. In isolation from the crowds of men, while flying a plane by night, or in the midst of the sands of a desert, he thought about fundamental things. His thoughts ranged wide, but they returned to former days and ways. No harmonious ease for him; no seeking for comfortable conditions he detested. He would not shirk cruelty when needed, which, however, would not be brutality. Suffering? Of course men must suffer. "No landscape is discovered from the mountaintop, if you have not struggled up the slopes: for the landscape is not a mere sight but something achieved and conquered."

When this compelling writer was lost on a reconnaissance mission during the war, he had for several years been working steadily upon the manuscript of *The Wisdom of the Sands*. He chose a desert prince through whose thoughts we judge life and its meaning. Certainly such a protagonist was a happy choice for the author, for he is arbitrary as would be such a character, hard and without tolerance in his virtue, strong in keeping to the traditional ways, tough but never coarse in action. He believes in a hierarchy, but it would take men from their time-bound selves. Not all can go along, for the meaning of the spirit is that few are chosen.

There can be no question but that Antoine de Saint-Exupéry was one of the finest writers and most sincere thinkers of the twentieth century. His last book is a part of his magnificent record, a vital section. No man can but be himself wiser after having read it. (*The Wisdom of the Sands* by Antoine de Saint-Exupéry, Harcourt, Brace and Company, \$4.)

P.K.'S WILL LIKE THIS

Here is a new book on parsonage life which ranks with *Papa Was a Preacher*, *Get Thee Behind Me*, and other accounts which have used as their source material the varied experiences and incidents in a Methodist

minister's home. It is *Parsonage Doorway*, published by Abingdon-Cokesbury.

The author, Anna Laura Gebhard, is the wife of a Methodist minister in Minnesota, and has distinguished herself on previous occasions by writing and speaking on the minister's family life.

The book relates the humorous and pathetic incidents which occur in her family, with particular attention to the four children. Here is a more or less typical excerpt:

Three years ago Ed (the author's husband) decided a picket fence around the garden plot might eliminate the juvenile traffic across the rows. The first year he set the posts and built the frame. With Duane's help he even got half a dozen slats nailed on next to the garage. Last year the slats crept slowly around the rest of the gaping frame. And this season the fence got a coat of paint.

That was a family project, too—saved for an afternoon when I went to the P.T.A. meeting and left Ed to mind the nursery. When I rounded the corner of our block, I saw them spread around the garden fence, Charlene and Duane with their own paint and brushes. Denny held a can for Ed. And Wendy, left to her own devices, was just lifting her whitened face from the large can of paint near the swing. As the paint dripped from her nose and chin and I tried to decide which circus she belonged to, she said to me, "My nose wanted to see what paint feels like!"

Mrs. Gebhard is not only skillful in picking out the incidents in her family life which make interesting reading; she is also a good writer.

(*Parsonage Doorway* by Anna Laura Gebhard, Abingdon - Cokesbury, \$1.75.)

WORSHIP THROUGH SYMBOLIC MOVEMENT

Some years ago this reviewer was invited to visit a church in which the worship service would be interpretive dance. He must admit a slight shock at the suggestion—what? worship God by dancing!

But he went to the service. He came back both spiritually refreshed

and hopeful that again he might participate in such a service. The service was devout, aesthetically worthy, and symbolically helpful in Christian discernment.

Now we have a book from one who has done some of the best work in this helpful form of Christian worship. The words almost came out that this is a new pattern, but as Margaret Palmer Fisk reminds us, such symbolic movements are the universal, basic language of devotion. The Psalms asked the people to "praise the Lord with the dance" and early Christian leaders used the term "dance" concerning the many religious pageants and dramatic services of worship in the first fifteen centuries A.D.

The patterns of movement used to interpret religious meanings are of value not just to the spectator. The participant himself becomes a worshiper, probably the one that benefits most of all. Actions become identified with ideas so that a new poise, a new life of the spirit may result.

Mrs. Fisk, in *The Art of the Rhythmic Choir*, has not only interpreted the religious dance, she has practical suggestions as to how it can be developed. She suggests first steps, dangers, practical procedures. The illustrations by Lois-Louise Hines are the bold, flowing type that best suggest the movement desired. Sample dances of lesser and greater complexity are printed.

Every alert student group should have this book. Boldly, sincerely used, its suggestions may open a whole new realm of spiritual practice. Even those somewhat accomplished in the form will find many stimulating hints.

(*The Art of the Rhythmic Choir* by Margaret Palmer Fisk, Harper and Brothers, \$2.50.)

THE CHRISTIAN LOOKS AT EXPERIENCE

Is the way that the Christian looks at the whole of experience any different from that of the Sunday morning golfer? Are the Christian's criteria unique?

Edward Ramsdell says "yes" in *The Christian Perspective*. The center of

motive

gravity switches. For instance, the secularist is willing to affirm the importance of man. But the Christian, in the light of the incarnation, denies his self-importance, and thereby is able to affirm his *worth*, his essential *dignity*, in a way that Christians have always testified to in the face of an unbelieving world.

Dr. Ramsdell has done an excellent job of interpreting the nature of Christian insight without making himself an apologist for any one school, be it liberal or orthodox. The intelligent student should be able to read *The Christian Perspective* and come out with some criteria of judgment that are most helpful.

Christians need a norm of criticism. They are always being queried concerning certain actions of persons or groups, "Is it Christian?"

The Christian Perspective will provide no ready catechism that can fall trippingly off the tongue. It will provide some criteria for evaluation. The rest is left up to the student. And what more would you want?

The power by which man can transcend his self-love is that of a new obedience. Books such as those referred to in the lead review article, those of Montagu and Warbasse, would be so much more valuable were they willing to cope with the discipline that reaches into the center of life. It is going to take something much more than fearful wishes to make man be brotherly. The Christian perspective suggests that only God's love is a power sufficient to make man get outside his selfish self-assertiveness.

(*The Christian Perspective* by Edward T. Ramsdell, Abingdon-Cokesbury Press, \$2.50.)

TO THE RESCUE OF MAN

Lynn Harold Hough has come to the rescue of man. While the humanists have stressed the beginning and ending of everything in man and the neo-orthodox have "discovered" an eternal streak of meanness in him, Dr. Hough has been writing of *The Dignity of Man*.

In this little book (144 pp.), he does not ignore man's evil by any

means, but he stresses continually that man is made in God's image and therein lies his essential dignity. Dr. Hough defines the difference between evil and sin—a very helpful as well as interesting distinction. "Evil is wrongdoing which is innocent because the doer of the wrong did not in the least understand its moral nature. Sin is voluntary and intentional wrongdoing." The author highlights this distinction when he says, "The distinction between sin and evil clarifies every moral problem and puts ethics upon a basis of genuine moral firmness."

Man fulfills his destiny as he has fellowship with other immortal souls and as he has fellowship with God. "He is born to be the friend of God." Dr. Hough attributes man's restlessness to the fact that "The creature made for immortality is constantly trying to satisfy himself with the moral. . . . But he was not made for the low road. He was made for the highroad." And therein lies his essential dignity.

(*The Dignity of Man* by Lynn Harold Hough, Abingdon-Cokesbury Press, \$1.75.)

Send for This

A Total Peace Offensive by Walter P. Reuther, president of the U.A.W.-C.I.O., is the pamphlet referred to by Dr. Henry Hitt Crane in the October issue of *motive*. Writing of a practical implementation of the Christian alternative to war, Dr. Crane said, "The closest present-day approximation I know of has been spelled out by Walter P. Reuther."

Mr. Reuther gives a nine-point program for lasting peace. The sum of his argument is that we must cut away the source of power of the communists by raising the standard of living of peoples throughout the world. Although it seems expensive (\$13,000,000,000 a year), Reuther shows that it is really cheap insurance against war. And then if war did come, we would be stronger morally and economically to meet the enemy.

Copies are available free from the Public Relations Department—U.A.W.-C.I.O., 411 W. Milwaukee, Detroit 2, Michigan. It makes excellent material for a discussion group.

industrial, interracial and international realms. It cannot be otherwise if it is to bear witness to Jesus Christ as Lord and Saviour of the whole of man's life." Following then are acute analyses of three attacks which have been made against the work of the council. Address the Federal Council of the Churches of Christ in America, 297 Fourth Avenue, New York 10, New York.

Christianity Begins at Home by Muriel Streibert Curtis, professor of Biblical Literature, Wellesley College, Wellesley, Massachusetts, is a solid and systematic as well as simple presentation of the appeal of the Church to the home. It includes four small booklets: "To Parents," "To the Youth Fellowships of the Church," "To Church Leaders" and "Suggestions for Families." Write The Commission on Marriage and the Home, Federal Council of the Churches of Christ in America, 297 Fourth Avenue, New York 10, New York.

Re: New Stewardship Manual

In the October issue, *motive* told its readers about the new stewardship manual available from the General Board of Lay Activities, 740 Rush Street, Chicago 11, Ill. We neglected to add, though, that this valuable booklet is not free. The price is 15 cents per copy, \$1 per dozen, and \$10 per 100.

Effects of Coeducation on a Happy Marriage

QUESTION: *What is the relation between healthy associations of boys and girls as they grow and their later adjustment and successful marriage? Is there some special value in continual coeducation from kindergarten to college?*

ANSWER OF A JAPANESE STUDENT LEADER: The July-August issue of the magazine published in Japan for young Christian students (its motto is *Ut Omnes Unum Sint!*) includes an article by Hanaka Muraoka on boys and girls as friends. It describes the growing realization of some over there that it is better for boys and girls to associate from the beginning in all of the life's activities.

It may come as a surprise to learn that until recently Japanese children were housed in different buildings and taught separately. Boys and girls did not engage in the friendships which have come to be called "going steady." Only a few intimate associations were enjoyed between the sexes and these were restricted to the family.

Muraoka writes convincingly of the typical relations which we know so well in America to carry his point that the sooner boys and girls start associating with each other the more naturally will they get along and with less disturbance. He tells of small tots here in America playing together and preferring mixed company from the start; of the adolescent phone conversations which go on between teen-agers (the subtlety of "go on" was not missed either), and of the different class attitudes of adults who do or do not see the value in a girls' school. All of these are refreshingly pointed to indicate that "cooperative living of boys and girls and free association between the two are gaining ground." His conclusion demonstrates the validity of what seems to be happening more and more in Japan: "Whether in the United States or Britain or in our country the idea prevails that it is not natural to keep boys and girls from each other, to try to make them pursue their study separately in their own sex groups."

The coeducational enthusiast refers the reader to an incident which he suggests has happened often here in America.

"A private school for girls was failing, and one day the sponsors asked an experienced older woman what was wrong. She told them, 'Young girls of that age group will find no school without boys interesting. After all they are young. We frequently hear of boys running after girls. From what I have seen of village people for years girls run after boys a great deal too. Try to get the boys interested. Then you will find the girls around here rushing to study.' The enthusiastic juvenile leaders lost no time in taking advantage of this psychology. . . . As a

result all the boys and girls throughout the village came to be interested."

The objective of good guidance for today in Japan, Muraoka claims in conclusion, can never be accomplished by the "ban." He mentions several cases of girls who have adopted the practice of open friendly relations with boys. Nor are they of the degenerate groups, coming rather as he shows from that group which is called *o-jo sans* (girls brought up in modest well-bred families are honorifically named this). Many of them are frank in claiming that "being with boys somehow makes them feel that whatever is done is more worth while." Some of them sound like American teen-agers and say that it is fun to get the opposite sex interested in them. One spoke in quite typical Americanese of there being no real satisfaction unless "there arises in the other party 'some special emotion.'"

"Now," the author warns, "this is not to be taken to mean that they go in for scandalous behavior, anything like so-called 'sexual play.' It simply means that "even among young men and women enjoying healthy recreation in trustworthy facilities (such as the Y.M.C.A. and Y.W.C.A.), it is coming to be the accepted practice for young persons to mix in their social life."

MY OPINION: There are still some girls' schools in America. Surprising as it may seem, there are some such public schools where the "males" and "females" are separated. There is very little research but considerable opinion that coeducation offers more sound basis for preparation for marriage. Certainly the revolutionary movement which is being fostered by guidance people in Japan has proved here in America that adjustability is a learned ability. It is held to be a requirement for effective mating in our day. The more associations of a healthy nature between the sexes, the more likely they are to know each other and to be able to live with each other. If their contacts have been consistently guided by wise adults from earliest childhood, those who have worked, played, learned, and worshiped together are more likely to have sympathetic understanding of the opposite sex. They are able to develop an empathy with the eventual

by
James
Gladden,
Department
of Sociology,
University
of
Kentucky



motive

"one." Not less but much more time should be spent by persons of all ages so that they might know how those of the other sex think and feel. We would congratulate those who realize that sound marital adjustment is most likely to occur when the young people have many inti-

mate friendships, many acquaintances, several "crushes," frequent contacts with persons of all ages and both sexes. They are less likely to marry the first one they think they "cannot live without." They are more prepared to select the partner they need.

World



Report

(Letters from young people around the world to Dorothy Nyland, Student Secretary of the Woman's Society of Christian Service.)

TEACHING IN URUGUAY

A year ago, I was rehearsing with the Garrett choir for the presentation of "The Messiah." This year, I am studying again, but this time it's the needs of people more than textbooks. I shall begin soon to teach an English class at Central Methodist Church, which is about the only thing I can contribute until I know the language better. I am teaching the adult class on Sunday mornings at the lovely English-speaking Emmanuel Church. During the week I have the privilege of working with one of the finest groups of young people you could meet. There are forty students in the junior college now. Marian Derby outdid herself in interviewing prospective students this fall, and the indications are that the college experiment can meet a need of the young people in this region. Interest is high. It's a thrilling challenge, when one considers the possibilities, especially when one sees what Crandon has done and is doing. More than nine hundred children fill the buildings every day.—*Frances Bigelow, Crandon Institute, Montevideo, Uruguay*

* * *

WITH NEGRO MIGRANT WORKERS

I worked with twelve other young people among Negro migrants living in the camps in and around Hamilton, New York. Although we represented many denominations and vary-

ing backgrounds, our purpose was the same—to bring a religious, recreational and educational ministry to these workers who come from the South to pick the pea, bean and potato crops of this area. Our program was under the auspices of the Home Missions Council of North America. We lived cooperatively at Hamilton and served the twenty camps of the area. Because of distances, we were able to visit each camp only twice a week at the most with our programs. While it was still daylight, after the workers had returned to the camps, we directed soft ball, volleyball, church and Sunday school meetings. Church services and movies were brought to the camps after dark; the latter were, perhaps, the most popular of all our programs, judging from the numbers who attended.

Although our organized program was important, I feel that a still more important aspect of our work was our personal ministry to individuals. As with any group, it took us some weeks to come to know these people as individuals, but by the end of the summer I felt that I had made some true friends.—*Dorothy Wilber, a student at Boston University School of Theology, assigned to Home Missions Council to work among migrants last summer*

NEEDED: A BRIGHT LIGHT

The trip that we took in June was

in the company of Spotty and several volunteer workers to a small island north of Aparri, called Calayan. Spotty wished to survey this place as a possible site for a work camp next year, so he asked the Mobile Clinic to accompany him.

We spent about three days in travel getting to our destination and had one of the most hair-raising experiences I have ever had. The boat we took from Claveria was just a small thirty-foot motorboat, and we had to go about 100 miles out into the China Sea. Everything went well until we reached the halfway mark and then we ran into a terrific storm, wind and high waves. That little boat just tossed and rolled and turned and twisted like a piece of cork. All but three of us were very seasick. The current was strong and against us and this detained us sufficiently to cause us to be benighted on the way. As we neared the coast of Calayan, several of the seamen stood upon the front deck of the boat and guided the pilot. Every wave would knock us off our course. About nine o'clock, all of us were patiently waiting our arrival, packed like sardines in a can. Our proximity on the deck helped us to keep warm. The canvas roof had to be removed because the wind caught in it and made us top heavy. The five-to-seven-foot waves had our feet submerged in several feet of water every time they broke over the deck. The boys kept comforting us by reminding us that this particular part of the China Sea was well stocked

with hungry, man-eating "tiger sharks."

The island was getting very near and there was not a light in sight. Darkness all around kept our view of the shore almost completely obstructed. All at once one of our guides screamed out, "Stop, stop, stop! Mountain ahead!" We jumped to our seats and to our horror beheld a mountainous rock in our path about fifty feet ahead. One of those powerful waves could have lifted us on its crest and dashed us to bits in a split second. Now we could hear the waves washing up against this treacherous rock. Our pilot was alert and before we could realize what was happening, he had the engine in reverse and we were speeding away from that danger spot.

Because of the complete blackout due to fog, clouds and storm, it was utterly impossible to make a beach landing that night, so all night long we cruised up and down the coastline, waiting for the break of day. We all prayed that the engine would keep on functioning because our anchor was not heavy enough to hold us in such a strong sea. Later we learned that at the most crucial moment, when we were so near the big rock, the rudder had broken and the engineer had risked his life, lowering himself outside the boat to hold it with his hand until it could be repaired.

In all the long hours of that dark night no one said very much, but we were all pretty well frightened. I could not help thinking, if only someone would put a bright light in the spot where we were to make a safe landing, how easy it would have been. It made me realize again and again how important it is that we as Christians "let our light so shine before men" especially now when the war clouds are hanging so low and blacking out the vision of so many. —Dorothy Edwards, missionary nurse in the Philippines working with Calayan Valley Mobile Clinic of the Woman's Division, a clinic serving out-of-the-way places and those areas not visited by other units or by physicians and nurses

OUT TO WIN STUDENTS

We have another thing rolling on which we've worked a long time. Student Christian fellowship groups are organized in four of the largest universities in Manila. Each group is set to sponsor four other such groups. These meet on weekdays on the campus; they are interdenominational, supplementing the regular youth work in our various churches. *This is the answer to the challenging student population in Manila.*

We've just received word that Dick Bush (soon Dr. Bush) and his wife are coming to give full time to student work. That's an assignment that hits the need right on the nose. Now we need materials, all types—hymnals, New Testaments, solid discussion materials, good books and current magazine subscriptions for our reading rooms. We're out to win the students of the Philippines, and time is short if we're to save them from disillusionment and the cauldron of communism.—J. B. Holt, missionary in the Philippines

TWO MEN FROM AMERICA

I am a young boy seventeen years old. I am a mission boy and belong to the Methodist mission. I am paying Rs six a month, which you count as one dollar in America. I heard that you are going to have youth meetings very soon. I like such youth meetings and camps. We are also going to have a youth camp very soon. Some of the I-3's are also with us to help us to live a social life. In our school there are nearly 900 students studying. Some of them are Hindus, Muslims and Christians. I am a Christian. Paul Gribbons is our physical instructor, and William Marlow is our hostel warden. These two men are I-3's from America. It is a great privilege to have I-3's with us. They are teaching us very good lessons such as prayerfulness, truthfulness, kindness, forgiveness, self-sacrifice, obedience, honesty and cleanliness. We are all practicing these traits in our daily life.—G. J. David, Methodist Boys High School, King Koti Road, Hyderabad, Deccan, India.



Vocations:

Name Your Skill---The Church Needs It!

by Richard Belcher

The Methodist Church is calling for *young adults* trained, experienced and *ready to go now* into places of need all over the world. Here are some of the needs with the preparation required:

Agricultural Education: One man or couple for agricultural education and extension services among rural churches in Burma. B.S. in agriculture, with experience.

Business: Man or couple for business management in Elisabethville, Belgian Congo. Work involves book-keeping, purchasing for the mission, managing small bookstore. College degree, preferably in business administration, with experience.

Community Work: Kindergarten teachers in several areas in U. S.; experienced social worker with M.A. in group work to head up a new project.

Education: Couple to develop creative rural education and train teachers for village schools in Belgian Congo. Degree, preferably in education or rural sociology, with experience.

Four teachers of commercial subjects needed in home missions high schools. One man with M.A. in chemistry for Negro college. Physical education teacher for Puerto Rico.

A home economics teacher for Brazil. The government is asking that courses in home economics be part of our curriculum. It is necessary for us to have experienced teachers to carry this responsibility in a land with tremendous opportunities for all our schools.

Teacher for the Philippines. English literature, mathematics, science or education for Wesleyan College in Cabanatuan. Living quarters will be provided at the school. The president would welcome two arriving together.

Commercial teacher for high school in Latin America; elementary and high school teachers for Africa.

Industrial Arts: One teacher of industrial arts for practical trades school in India. Degree in industrial arts with practical trade experience.

Medicine: Calls for M.D. with experience. Doctor for Butler Memorial Hospital in India. This is most urgent for Dr. Huffman is coming home, after a twelve-year term, to retire.

Doctor-Minister. An isolated area of Alaska needs a physician who will also serve as a local preacher.

Ministers: B.D. with experience. One couple for pioneering rural work among Moslem people in Algeria, program to stress evangelism, adult education, family life, improved livelihood.

Nurses: Nurse in Santo Domingo Hospital Internationale; community and public health nurse in Kentucky; hospital nurse for Songdo, Korea.

Qualifications

1. A rich and growing religious experience with a deep desire to share your faith and to serve those in need.
2. Education and experience requirements as noted. The academic and practical work must be of high quality.
3. Age: 24-34.
4. The wife should have preparation and experience to fit her for effective service.

Inquiries

Those interested should write to: The Department of Missionary Personnel, 150 Fifth Avenue, New York 11, N. Y.

Campus Career Clinics

Every Methodist college and every Wesley Foundation will be having one this year—a Campus Career Clinic! If plans are under way at your school, be sure to get in on the Clinic. If plans are not yet under way, carry the suggestion to the planning committee of your M.S.M. group.

A Campus Career Clinic will give you and your friends a chance to discover undreamed-of vocational opportunities in the church, and to find the place where your skill can be most usefully employed.

THE CURRENT SCENE

METHODIST YOUTH AGAIN WINS SEAT IN STATE LEGISLATURE

Pretty Mary Shadow made history in 1948 when she beat a corrupt political machine and ousted an experienced politician who had held the office, except for a brief term, since 1908. The office was state legislator, representing Rhea and Meigs Counties, in rural East Tennessee. She was only twenty-three years of age at the time and taught political science at Methodism's Tennessee Wesleyan College in nearby Athens.

But this was an upset. Her opponent had not taken her very seriously and even her best friends were surprised that she won. Things might be different in 1950. But unofficial returns from the election just held, give Mary a 318-vote victory. She is the youngest state legislator in the U.S. and the only one of her sex in the Tennessee House.

As in 1948, she campaigned on the Democratic ticket in a district where Democrats were as scarce as "petticoat rule." Her method of defeating Republican Walter White was unorthodox. She made few public speeches. Instead, she went to the rural cross-roads of the two counties and talked with individuals and small groups about the deplorable financial situation of the local governments. Rhea County, for example, was \$1,000,000 in debt. The people seemed to agree that a change was needed.

Miss Shadow's first term put her in the national spotlight. Colliers, The American Magazine and The Christian Advocate have featured her during the past year. But motive is her favorite magazine. When she first met the new editor of motive last spring, she exclaimed, "motive! That's my favorite magazine. I've saved every issue."

She wrote an article for motive (February, 1948) eight months before her first victory at the polls. The article was part of a symposium on reasons and motives for joining college organizations. Here is part of it:

"Many students today have a frustrated, empty feeling which I believe is due to a large extent to the nature and content of their extracurricular activities. They don't have the faith, philosophy or purpose so necessary in order to live a full life. For this stimulating and inspiring influence, I am thankful to a small cell group, the Wesley Foundation, the International Club, the Intercollegiate Fellowship, and a very few other groups."

When Mary was eleven years old she picked strawberries to earn the money to attend a Methodist youth camp. Later she became active in youth work and the M.S.M. and studied political science with the idea of being a foreign missionary.

Mary's decision to run for state senator came while she was a graduate student at the University of Alabama. Studying under Professor Donald Stone, she was writing a paper on American politics. When she commented on the sad state of affairs in her home county, he asked, "Why don't you run for office?" The suggestion found fertile soil in Mary's religious attitude toward life.

Among many bills she sponsored were several of national interest. When one of her bills was tabled the last day of the legislature, she cried - but not over the defeat. "I cried when I saw people I believed in throw principle over for petty politics." The folks back home didn't seem to mind too much her crying; re-election Nov. 4 gave her a vote of confidence for another two-year term. Incidentally, she had fourteen offers of marriage during the three-and-a-half months of her first session in the legislature.

About the future - her friends say that two more years will season her enough to run for the United States Congress. She hasn't given up the idea of being a foreign missionary, but right now she is doing missionary work in her home state.

CHRISTMAS 1950: REPORT ON ITS OBSERVANCE

Is Christmas something sacred?

House and Garden's November issue featured on the cover "999 Christmas gifts." No mention of the Christ child. The American Home Christmas Book has 406 ideas. Some of them are on legends and customs, how to hang the holly and burn the Yule Log - but it would be hard to find any mention of Christmas as being a Christian festival. In the November 4 issue of The New Yorker, Saks Fifth Ave. had twelve full pages of advertisements - suggestions for Christmas gifts. One full page was given to a new, walking doll - \$14.95. A Gourmet ad with Christmas greens and ribbons suggested that the traditional thing would be Miller's High Life, "Champagne of bottled beer."

At a prominent university, some students make their holiday money by the sale of pornographic prints, carrying the legend, "Merry Christmas."

Stores featured "Toylands" the first of November, almost two months before the greatest of all Christian festivals. Merchants insist that the sooner they begin advertising Christmas presents, the more they sell - the bigger the profits. Christmas parades, to stimulate buying are being held as early as possible - for instance, Nashville, Tennessee, holds its Christmas parade on November 20, three days before Thanksgiving, and later than many cities. Kiplinger's advised early Christmas buying, for what with the Korean situation and the accelerating government purchases and controls, you can't tell what kind of stocks will be on the shelves near December 25, probably, they will be scarce. Signs in the stores have advised for weeks to buy now, paying a 10 per cent lay away charge.

A buyer for a tool shop advises that although he is a teetotaler, he will soon be receiving parcels of Scotch from the salesmen.

Coca-Cola advertises by showing two youngsters stuffing their refrigerator with pop bottles "for Santa."...

The New York Times book section counseled (October 29, 1950) that the coming slogan "in the book trade, circa Christmas 1950, will probably be 'Peace on Earth and a pre-publication discount of 25 per cent.'" It went on to say that seemingly many books are worth less before being published about Christmas time, than after getting on the booksellers' shelves. For instance, The World's Great Christmas Stories was \$4.50 until Nov. 1, as a "special pre-Christmas offer," and then went up to \$5. The Emergence of Lincoln by historian Nevins kept right on emerging until it got up to \$12.50.

The same newspaper reports that Rice Leventhal, sales director for Simon & Schuster, publishers, insisted at a book designers' luncheon that a "gift book should be bulky, flossy and full of colorful pictures. It should sell for not less than \$5. When a man gives a book as a present, he wants to make an impression."

The Association of American Artists advertised their listing of Christmas cards with only a slight bow in the direction of any kind of Christian interpretation, still a vast improvement over previous years.

Something, however, has been done to vastly improve the Christmas card situation. The New York Herald Tribune, (Oct. 15, 1950) reported in its "State of Business" column that "Within another sixty days the mails will be heavy with Christmas cards. More than 1,500,000,000 greetings are expected to be exchanged - a peak which has held steady now for three years. But this year, for the first time since the origin of Christmas cards, better than one in every five will carry a religious motif. Five years ago it was one in ten and before that the ratio was much less."

The turning of the public to religious Christmas cards is not by accident. The Federal Council of the Churches of Christ in America (soon to be absorbed into the new National Council of Churches of Christ) through its Dept. of Evangelism headed by Dr. Jesse M. Bader, took the story of the pagan Christmas cards to the people. It also persuaded the National Association of Greeting Card Publishers to turn out a greater number of religious cards. This year, according to its director, the public has more than 3,000 different religious Christmas card designs to choose from. This is double the selection made available six years ago.

Those concerned about the paganization of Christmas might well get a copy of The Christian Home, published by The Methodist Publishing House. Its December issue puts religion into the center of the observance, even down to the cartoon of the little boy saying his prayers with the Christmas tree decorated and the stocking visibly hung in the next room, and saying, "Please make me a good little boy, retroactive to January first of this year."

Christmas is the time when we observe the birth of the Prince of Peace. So. . .

Newsweek, (Nov. 6, 1950) has a full-page advertisement picturing tanks, planes, guns, marching men with bayonets and helmets, etc., with the comment "From the ice floes of Alaska to the remnants of Korea this Christmas every weary leatherneck, blistered infantryman, jet-deaf pilot and whistle-less sailor would welcome a gift of Newsweek..."

THE RECENT ELECTIONS

It looks as if nothing will come out of the next session of Congress except words. Some worse things could happen: for instance Maryland's Tydings was defeated with the help of Senator McCarthy of Wisconsin. Along with the election of California's Nixon this might mean that "McCarthyism" will get a new shot in the arm. The disquieting security bill recently passed by Congress can only be made worse if such men have their way. On the other hand, some of the legislators may have had time to think about the ramifications of their action which caused a British cartoonist to observe, "Buy a ticket to America, and see Ellis Island." With the elections past, they may find the courage they lacked before and stand with such stalwart senators as Estes Kefauver for an Internal Security Act that attacks Communists and not the liberals.

FEDERALISTS REPUDIATE PARTIAL WORLD ORDER

WASHINGTON: Facing the major question of what to do if Soviet Russia refused to join an eventual world government, the United World Federalists, in their October convention held at the capital, rejected the idea of a partial world order organized in armed might against a recalcitrant U.S.S.R.

Before the meeting, two views had won support. Some delegates favored the adoption of "partial federation," while others felt that such a step would defeat any ultimate "universal federation." One of the most telling arguments against the idea of partial federation was offered by Raymond Gram Swing, who pointed out that any partial federation without Soviet Russia would have to match or exceed the military power of the U.S.S.R. and its associates. This was the exact opposite of the United World Federalist aim of eliminating wars, armies and the strain of armaments. Alan Cranston, U.W.F. president, also spoke overwhelmingly in favor of the "Universal" position.

- Worldover Press

NORWAY

Norwegian government figures recently released show that the country now has 1,563 cooperative stores. Membership in co-ops totals nearly 270,000, an increase of 5,000 during the last year.

- Worldover Press

Who does it?

Roger Ortmyer Editor
 Henry Koestline .. Managing Editor
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THE COVER

The work of sculpture featured on the cover of this issue of *motive* is the design of one of modern England's most famed artists, Henry Moore. It is a "Madonna and Child" executed in Hornton stone, 59 inches in height. It is in the Church of St. Matthew, Northampton, England.

Courtesy, The British Council

THE U.S.-2 PLAN

A Call for Fifty Home Mission Workers

Do you feel that the home front needs you worse than the foreign fields? The Department of Work in Home Fields of the Woman's Division of Christian Service will recruit fifty young women during the year June 1950—June 1951 for two years of service in Home Mission projects. A limited number of young men may be included in this group.

TYPES OF WORK

Teaching in Home Mission Schools
Group Work in Community Centers in cities and
in small towns
Kindergarten and Nursery School work

Social-Religious work in rural and city projects
Nursing in hospitals, schools and clinics
Rural Church and Community work

QUALIFICATIONS

A Bachelor's degree; high scholarship; practical skills and the ability to work effectively with people; good health. A Christian character and a sincere desire to share the Christian way of life with all people, are, of course, the basic qualifications.

TERM OF SERVICE

The term of service will be two years except in Alaska, Puerto Rico and Hawaii where the term is for three years. Workers will receive a cash salary plus maintenance and travel expense to the field and return. Workers may withdraw at the end of the first term. Those who wish to remain in this kind of work will be encouraged to take further training for missionary and deaconess service.

SPECIAL TRAINING

Candidates who are accepted for the U.S.-2 Plan will be given a short term of special training during the summer of 1951. This training will probably be given in several centers and candidates will be sent to the schools which offer the courses best fitted to meet their needs.

APPLICATION

Candidates will submit applications before April 1, 1951, have a medical examination and a personal interview with representatives of the Board of Missions. Final approval must be given by the Joint Committee on Missionary Personnel of the Board of Missions and Church Extension of The Methodist Church.

How to Apply: Write to the Department of Missionary Personnel, 150 Fifth Avenue, New York, N.Y.